



C.I.A.

Woroni

BLUESTOCKINGS

COMBINED

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ALLEGORY OF CONFINEMENT
FERRA BASSALI

BLUESTOCKING
WEEK
SEPTEMBER 1988

Women of the GCAE, ANU, and CIA are having a Bluestocking week and are bringing out this Bluestocking Magazine to celebrate women's presence in education and to highlight the many areas in which we are still unequal.

Why 'Bluestockings'

Originally in the 19th century 'Bluestockings' were a group of learned Englishwomen writers.

Bluestocking became a term used for all "learned" women.

• Bluestockings were women who came by an education; academic women; intellectual women.

Bluestocking was a derogatory term which implied that the woman was "too smart for her own good". It assumed that women, who sought an education, were not real women since they were not fulfilling their true function as wives and mothers. (AUS Woman's Department 1982)

Bluestocking was a derogatory term because bluestockings weren't 'feminine'. They were independent, intelligent women, who did not submit to male control. (Presumably it also referred to their lack of dress sense!)

- one of the reasons black stockings are such a powerful sexual symbol is because they're not blue!!!

blue = independent and intellectual
("unnatural")
black = sexually available and feminine!

- in the 1970s in fact, blue stockings were the least popular colour!! (Mary Quant).

cleverness in women is culturally unpopular; after all as one woman was told by a nun/teacher, "You've got a big problem my girl, you're too intelligent and too attractive."

Bluestocking has been reclaimed as a positive term for women in education.

Women have held Blue-stocking events to celebrate and to demand equality in education.

We are here to ask questions

"Why, if the gates of universities are theoretically open to girls on the same terms as boys, have women not been able to use education to alter the basic features of their social position? Why are women still so massively under-represented, so conspicuously lacking in power and status in the more exclusive areas of higher education today?" Carol Dyhouse.

The 'user pays' attitude of the Labor Government, staff cutbacks, the amalgamation, the White Paper and the Tertiary tax all pose serious threats to womens' position in higher education.

Other problems such as sexual harassment, sexism, lack of child-care facilities, male dominated and oriented academic staff and courses, and difficulties for women students from overseas mature age women students, Kooris and Murrils etc, are all still with

So in this Bluestocking Week 1988 rage as well as celebrate!

Keep fighting and keep partying

Get out those blue stockings and have some fun.

ARTISTS

STATEMENT

[illegible]

CONTRIBUTION DEADLINE FOR
THE NEXT ISSUE OF JOURNAL
IS 15 DECEMBER 1978

"Oh Deeply Darkly Beautifully Blue"

(Byron, of bluestockings in Don Juan)

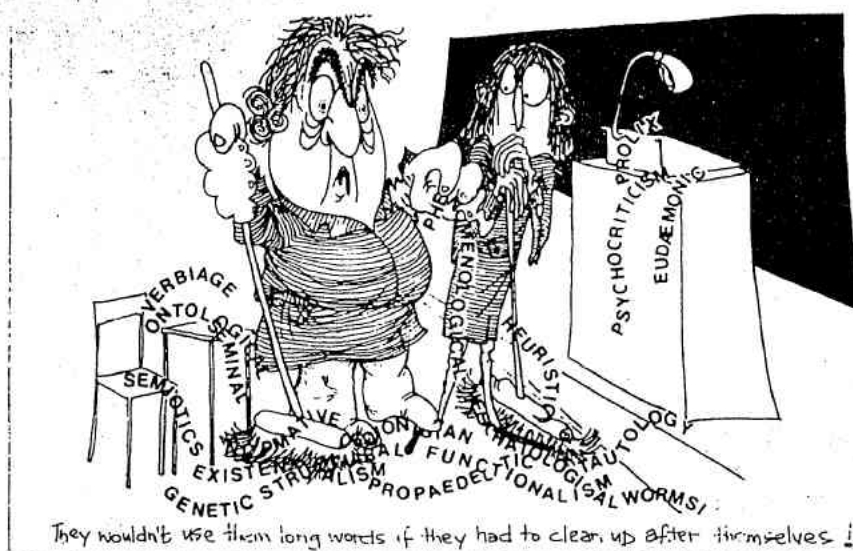
Searching for inspiring quotations about clever women is like lifting a stone that has been sunk in the earth for some time. You aren't sure what will be under it, but much of it will be nasty. The poets, who sing of the power of female muses and dedicate their humble efforts to goddesses on earth, bristle at the suggestion of female rivalry and make learned women the object of satire. Within the realms of literature, the clever bookish woman is a figure of fun. Chaucer's Prioress is mincing, pretentious and affected, a meagre little figure who serves as a foil for the intellectual passion and integrity of the Clerk of Oxford, on the one hand, and for the very different passion and cunning of the Wife of Bath on the other.

Shakespeare showed women as embodiments of true human feeling, victims of patriarchal power, or thwarted powermonger. His greatest heroines have passion, wit, and even erudition, but they have no intellectual passion. To observe and understand is not part of their destiny which is to marry or to die, preferably on stage. Swift exhorted women to cultivate their minds so that they had something to offer their husbands when these gentlemen grew tired of their physical charms - an event which, he assured his female readers, would arise after, if not during, the first year of marriage. Study as an end in itself was not recommended. Pope attacked the clever woman who had rejected him under the name of "Sappho" and remarked on her greasy hair, her (presumably presumptuous) reading of Locke, and on the fact that men feared to be "Poxed by her love, or slandered by her hate". After this, Victorian Kingsley's advice to "Be good, sweet maid, and let who will be clever," seems less offensive.

Clever women in literature tend to be too tall, like Trollope's Lady Laura. They have flat chests and bony figures (like Tom Jones's mother). [Social philosopher Herbert Spencer feared that female education would produce a generation of women whose chests were so flat that they could not nourish their babies!] They do not know their place, like Don Juan's mother, of who Byron wrote

"Oh you lords of ladies intellectual
Come tell us truly have they not hen-pecked you all?"

They also have weird ruling passions, like the terrible aunt in Wodehouse who knows that Bacon wrote Shakespeare.



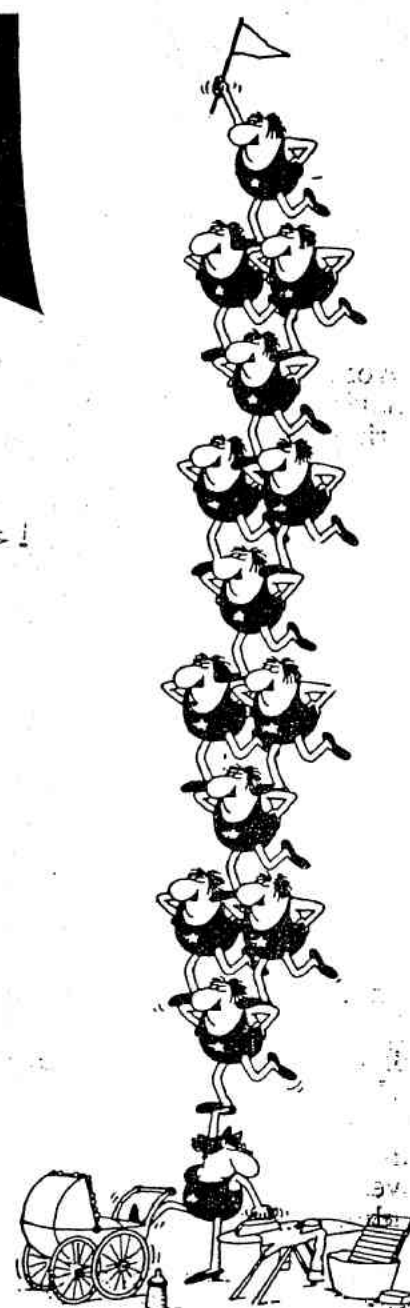
Turning from male to female authors is not quite the refreshment for which one hopes. Clever women are not only mean about ordinary women (like Austen about Mrs Bennet). They often cop out. Austen's Emma is clever - but look how badly she needs a Mr Knightley to straighten her out. Bronte's Jane Eyre fares little better. George Eliot's Maggie Tulliver is a brilliant little girl, the prototype of many heroines of later novels - plain and clever and misunderstood. Disappointingly and like Anne and Rebecca she grows up beautiful and emotional and needs a man (the wrong man in this case) more than she needs an education. Even Virginia Woolf prefers frivolous, stylish Mrs Dalloway to the ugly clever governess who teaches her daughter. Reading is all right, it seems, for little girls or young women before they fall in love. After, they have husbands, children, the whole catastrophe, and, like Mrs Elton with her music, seem proud that they have no more time for the life of the mind.

Latter day authors who should, one feels, know better, still tend to show the clever girl as being in search of love, sexual experience and female identity. Clever, Cambridge first Margaret Drabble celebrates in *The Millstone* a thesis writer rescued from introversion by pregnancy, recruited into the human race, freed from her library.

But now let's hear it for the woman who is proud of her mind, for the young woman, for the housewife who needs to be rescued from family in all its ramifications, given time to think and read. Her story should rank with that heroes of science and art.

"You can take a whore to culture, but you can't make her appreciate it," said catty clever Dorothy Parker, as an interesting use of the word "horticulture". A story, play, novel, epic, sonnet, film or T-shirt disproving this proposition would be good...

MAUREEN BETTLE



WITI - ACT

(Dr Linda Hort)
Management Group
WITI-ACT

Women in Tertiary Institutions - ACT Branch

WITI is an organisation that has been closely involved with the application of anti-discrimination legislation to institutions of tertiary education in NSW and Victoria. The newly formed ACT Branch of WITI believes that the current situation in the ACT is one which requires urgent action on the part of Government.

At present there is no Territory legislation on discrimination. Those who suffer discrimination in the ACT are reliant on access to Commonwealth anti-discrimination legislation. However since December 1986 there has been no agency in the ACT where complaints may be lodged under the Commonwealth Government (no cross reference under ACT Public Services) numbers for the following:

- * Human Rights Commission (which no longer exists)

- * Community Relations Commissioner (no longer exists)
- * Sex Discrimination Commissioner

If one rings the numbers one receives a recorded message saying to ring Sydney on an 02 number or to ring the 'Multicultural Commission' on a local number. There is not even an 008 service for enquiries, while the mysterious 'Multicultural Commission' is presumably the Office of Multicultural Affairs which does not have responsibility for the legislation.

Residents in the ACT are worse off in respect to access to anti-discrimination legislation than even the residents of Queensland or Tasmania. At least the Commonwealth maintains agencies of the Human Rights and Equal Opportunity Commission in those States. The intention of the Government's anti-discrimination legislation has been to provide remedies for those who suffer injustice in our society through discrimination on irrelevant grounds such as sex and race. Those who suffer discrimination in the ACT have been effectively deprived of access to any help or advice and hence remedies for injustice. This is



despite common phenomena such as the loss of employment by young women because of sexual harassment.

the woman waits

the woman waits she shines magnolia- red
against the empty night the woman waits under the
milkbar's neon lights
she holds a burnt-out cigarette
she's tired you see it in her darkened eyes the
thin
shoulders under the cheap red dress

the woman waits alone in the milkbar her hair
afame
falling down her thin back the neons flicker she
asks
for a coffee the man behind the counter looks at
her
she looks cheap some west 42nd street shopgirl or
something black or white? he says

the woman looks up she says, black
she says, I'm waiting for the painter
the barman turns his head towards her for a
moment perhaps he will say something but he
looks away he leans under the counter and
starts drying glasses

she waits for the painter he lives in the
apartment above you can see him now his back to
the window
the wide empty canvas and a model with red red
hair who stands naked at the window slowly
smoking a cigarette

he painted her once this woman in a milkbar
suspended
her in a castle of glass her hair tumbling down the
pearled sides she's opening her arms to the blue
night
she waits he calls it rapunzel calling

he paints her afterwards he writes it on a
postcard
from tijuana another cheap motel with peeling
paint
perhaps he's got soft hands the painter but she
curls
curls within he looks at her sleeping face in the
night its thin sad lines lit blue by the flashing
neon sign
he rolls over lights a cigarette the smoke curls
and sifts
through the broken flyscreen
the motel sheets crackle

the woman waits in the empty milkbar she says,
i never got to hollywood i got to vegas that's
where he found me
the man behind the counter looks at her this
woman
with the red hair she lights a cigarette

she says, i was so damned close i could almost
see it
the glow of the lights over the hills
she looks at the man behind the counter she
says, i
was almost there

the woman waits in the castle of glass he weaves
the glass around her he stands below
and she opens her arms to the blue night she
says, i
am the princess in the castle i am the scarlett-
lipped
goddess i bask in hollywood's thin moon i
wait

the motel in mexico and she moves to the
window she's
naked silver-edged in the morning sun he looks
at her
the softening body there's something sad about
her hips
her weeping hair something that makes him want
to run
and leave this cheap motel
she lights a cigarette she doesn't look at him she
looks
at the sunlight on her arms she stands alone at
the window

and the woman looks up the red-haired model's
moved
away from the window the painter washes his
brushes
and the neon lights cut into the woman's thin face
and she's the femme fatale this woman in a
darkened
doorway a woman with red red lips and a
cigarette
that burns slow and she leans against the door
and
you see her long hair falling over her eyes eyes
burning behind the smoke of her cigarette

and the man moves closer his hat tilted low
bogat-style
his eyes darker now clouded

she waits he calls from below but she can't see
him she's
lost in the clouds of glass
rapunzel he calls let down your hair her hair
is long red-gold it falls rapunzel rapunzel

the woman waits she puts out her cigarette and
lights
another the barman's leaning on the counter
looking into
the empty night she can still hear him below
calling her

and the red-lipped woman moves glides
cigarette smoke
curling behind her she sits near the window
she bathes
in darkness
she unpins her hat and shakes out her hair it's
damp
and curled on her neck it falls

and he catches-it below he reaches his arms and
climbs
rapunzel rapunzel he calls

he stands below she sees his upturned hands soft
japanese hands fluttering the hair falls but it's
too soft
he slips falls she waits alone in the empty castle
the woman opens her purse she pulls out a
faded snapshot: she's sitting on the edge of a bed
in a cheap motel
she's alone the suitcase beside her and behind the
desert
hanging framed in the dirty motel windows
a car moves past the windows it's her cab she
gets up
slowly she's alone

and the man in the hat moves closer toll she's
almost
above him and he can feel her smell the softness
of her
bare arms and he can do nothing but turn turn
towards her

the woman waits the artist in the room above
starts to
pack up his paints the model pulls on a
crumpled dress
there's a faded shape of canvas a woman
standing
in an empty room the sun's falling on her it
catches her
red-gold hair

and she falls she sees his thin face and she
closes her
eyes to the mexico desert and the thorns and the
woman
with burning eyes she spins across the
milkbar's shiny
floor and puts her arms around his hips she
falls

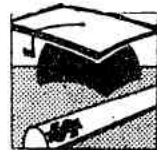
the neons flicker the woman waits in the empty
milkbar
you can see the tired eyes the lines around her
mouth the
barman starts rattling glasses it's late

the neons flicker the woman waits

ARIEL



The Future for Women in Tertiary Education



This week - blue stocking week - we are celebrating the achievements of women in education and acknowledging how far we've come since our sisters first entered universities. As to our immediate futures in the system, the impact of the Government's recently released White Paper on higher education will be crucial. There has been a highly warranted and widespread public rejection of the graduate tax. But what else is the government introducing? Although the rest of the White Paper has provoked much public debate and uproar at the extent and nature of the changes it announces, the mainstream media has not provided much critical appraisal of its effects on disadvantaged groups. So, what's really in it for women?

Course Priorities: The Government has used the goal of increased national economic competitiveness as a justification for pressuring higher education institutions to plan their fields of study and resource allocation according to 'national' priorities. This amounts to a heavy prioritisation of vocational courses, especially science, technology and business related ones. It is these areas which will be in the strongest position to receive funding from the Commonwealth whereas areas like the humanities will face a gradual erosion of funding (unless they start becoming more market-oriented... which is hardly a valid educational priority).

The Government is proposing that measures be taken to encourage more women to take up courses in fields of traditionally low female representation such as science, technology and business related courses. While improving women's participation in these areas is in itself a commendable goal, this is not without qualification:

*Women must be able to choose to study courses such as the humanities which are of as high a quality and availability as, say, the applied sciences. It is the humanities & education where women are disproportionately represented now, and women in these subjects (that's most of us) will be at a disadvantage when the new funding mechanisms are introduced. Despite the Government's assurances that the humanities will not suffer as a result of its new funding arrangements, the facts are that funding will be creamed off from all fields of study and reallocated to areas of 'national priority'; and it is clear in the government's view the humanities only rate as an afterthought.

*Implicit in the Government's new policy is the devaluation of female-dominated areas in favour of market-oriented ones. Thus it could well have more of a negative impact on women than a positive one. Behind its funding priorities is the Government's failure to look outside its narrow economic perspective and recognise the humanities' for their social relevance. This applies throughout the whole education system, where the implicit message to girls will be that Maths & Science are the most or only worthwhile way to go.

*Women are being asked to contribute to the national economy by taking courses in the areas of science, business or technology but will anything be done to make these courses more amenable to women (eg review of teaching processes)? Action in this area will be the prerogative of the individual institutions, greatly hampered by funding considerations and tighter management controls.

*The White paper expresses support for studies which are 'distinctively Australian' - ie those which foster a sense of nationhood. One can only hope that this will not work to the detriment of Women's Studies and other critical social theories which outrightly reject the concept of nationhood.

Course range: We are being told by the Government that the point of the nationwide amalgamations is to make a broader range of courses available to students. This may well occur initially, but it seems that this objective will, in the long term, be undermined by another express goal of the White Paper - that institutions concentrate their resources for both teaching and research into fewer, specialised areas. Limited course range, like many of these policies, will effect everyone but will fall particularly heavily on women. Women are less disposed to attending courses at distant locations (eg interstate) because of domestic & childcare responsibilities and because they tend to be more reliant on and have less access to their families or spouses finances than men do.

The Education Committee of the Students Association, along with Left Catalyst, has played an important role in assessing the Government's education policy, and some of our concerns have been addressed in the White Paper. This will be a major issue for the Student's Association next year. In the coming S.A. elections, vote LEFT CATALYST.

Mary Todd
SA Education Committee

Childcare:

The Government has committed itself to a nationwide provision of childcare facilities which are 'affordable' - though not free. The White Paper acknowledges that accessible childcare is essential if women are to have equal chances to educational success. Accordingly, it proposes to provide institutions with funds that are to be directed toward subsidising the costs of childcare places to economically disadvantaged students or those who live in outer metropolitan or rural areas. This is great, but does it go far enough? NB:

*this funding will only be temporary - ongoing support will have to come out of existing grants;

*these subsidised places will be in off campus centres only;

*the assistance will be directed at institutions in financially disadvantaged catchment areas - a good start, but what about hidden poverty or the financially dependent spouses of middle & high income earners?

*given the graduate tax, how many economically disadvantaged students are going to have access to the system anyway?

*40% of students attending higher education institutions are over 25 yrs old.

Some Plusses: The White Paper is not all bad, though I thought it was important to look at angles which are a threat to women in order to highlight what parts of it need to be changed. Some positive features:

*The proposals to upgrade the External Studies Program will benefit women who are unable to attend higher education institutions in the normal way, by improving the quality of courses that can be studied by mail.

*The upgrading of bridging courses will assist those returning to education after a long time to adjust to their courses.

*Entrance criteria will be much broader and will extend to things like work experience - a step forward for accessibility.

*An end to the elitist binary divide in higher education and increased flexibility of credit transfer arrangements will make it easier to gain educational qualifications.



SHOW US A BIT OF ...

COMMON MYTHS ABOUT SEXUAL HARASSMENT

MYTH "Women should ignore sexual harassment when it occurs".
FACT Responses to surveys show that most women try to initially ignore it but in most cases it just got worse.

MYTH "Nice girls don't get harassed".
FACT Women of all types get sexually harassed - young and old, married and single, fat and thin, and all races.

MYTH "Women use charges of sexual harassment to get at men".
FACT Women are most often afraid about complaining. Studies show that (like rape) most sexual harassment is never reported for fear of the consequences - being disbelieved, ridiculed, branded a troublemaker or sacked.

MYTH "The way some women dress, they're asking for it".
FACT Clothes are no excuse for unwanted behaviour. This misconception is based on the false notion that men have no control over their sexual behaviour and are not responsible for their actions.

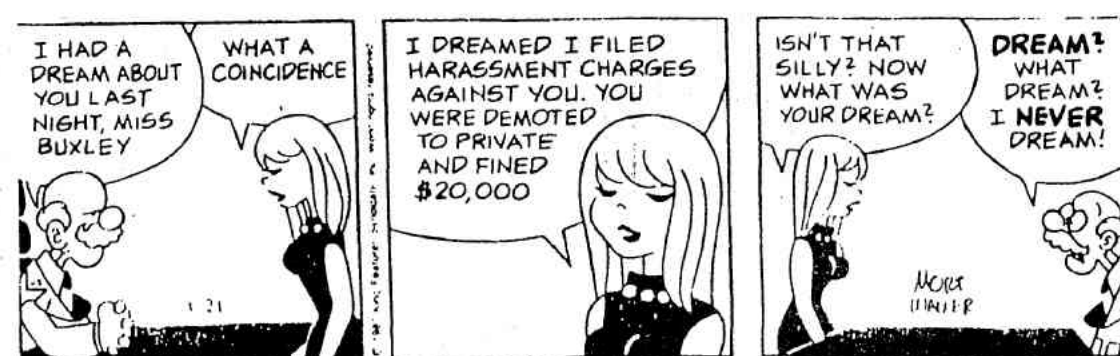
MYTH "Sexual harassment only affects a few women".
FACT Several surveys have documented the widespread nature of sexual harassment. In one study 88% of the respondents said they had experienced one or more forms of unwanted sexual advances on the job.

MYTH "Sexual harassment is not harassment but a fact of life".
FACT Sexual harassment is not about mutual personal attraction but about power and its abuse in a sexual manner. It is about people, mostly women, being put into a position where they cannot readily reject advances because they are being blackmailed or it is perceived that there will be adverse repercussions. Sexual harassment can adversely affect the health, studies and job prospects of the victim.



WHAT YOU CAN DO ABOUT SEXUAL HARASSMENT IF YOU ARE IN A POSITION OF POWER OVER OTHERS:

- Be aware of the intimidation effects of that power.
- Be open to the possibility that you may be offending unintentionally.
- Take "no" as a no.
- Don't be tempted to use your position to coerce others.



ANU

Sexual Harassment Phone Line: ext. 3595

Sexual Harassment Panel - contact at the Counselling Centre, or Sandra cf- ANU Students Association

CCAE

Sexual Harassment Contact Officers are:

Chris Higginson (5B74)

Derek Gould (5C37)

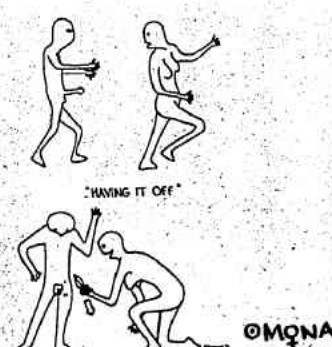
Maria Fairweather (1D123)

Stephen Harding (1C146)

Kam Kamarul (6D30)

Del Stevenson and Denise Ryan - cf- Students Association

DEATH OF A LEGEND ... OR-ABOUT TIME TOO...



RESPECT

WHAT IS SEXUAL HARASSMENT?

It is verbal or physical sexual conduct that is **UNWELCOME, UNINVITED and UNWARRANTED.**

Sexual harassment occurs when a person in a position of authority:

- subjects a subordinate to unwanted sexual attention; or
- attempts to coerce a subordinate into a sexual relationship; or
- punishes or threatens to punish a subordinate for refusal to comply with demands of a sexual nature; or
- indicates that sexual favours are terms or conditions for participation in a class or work environment; or
- engages in conduct of a sexual nature which has the purpose or effect of unreasonably interfering with an individual's performance or creating an intimidating, hostile, or offensive working or learning environment.

Sexual harassment is distinguished from voluntary sexual relationships by the introduction of the elements of coercion, threat, or unwanted attention.

SEXUAL HARASSMENT MAY OCCUR:

- amongst peers - student to student or staff to staff;
- from staff member to student or supervisor to employee;
- from a student to a staff member or employee to supervisor;
- to or from a member of the public in the course of university business.

Anyone may be sexually harassed but it is more likely to happen to women than men.

SEXUAL HARASSMENT MAY INCLUDE:

- leering, patting, pinching, touching;
- persistent invitations for sexual favours or outing;
- displays of offensive pictures, posters and graffiti;
- dirty jokes, derogatory comments, offensive written messages and offensive telephone calls;
- groups of people ridiculing, leering, wolf whistling or making sexual comments at a person or group of people.



Women Fight Back

EYE OF MINE

A SHORT STORY NICKY MCGINN

He walked from his car, up the old moss-covered steps, and onto the path which led to Kew Gardens. He paused momentarily to brush the snow from his shoes and to adjust the layers of his immaculate suit. He was a perfect caricature of the overstressed, undersexed executive.

He stopped about two hundred metres from where I was sitting and his beady eyes zoned the park. I evaded his glare by looking at my watch and displaying one of those frustrated expressions that people give when awaiting the late arrival of their lover.

When I looked up again he was seated, apparently talking to someone. I couldn't see anyone else at first, as they were concealed behind a huge gnarled elm.

The temptation was too great; I had to see who he was talking to. I was correct in assuming it would be a woman. She had red, over-permed and tinted hair, and wore a fake fox fur which glistened in the light.

She was probably trying to teach him how to overcome his sexual ineptitude. He'll more than likely tell his wife a sorrowful tale of how the car broke down just as he was leaving the office and that it was a good hour before it could be repaired. I had the whole play mapped out until he stood up with a child in his arms.

The incident was developing into a torrid affair. He probably sees this woman once a month and gives her maintenance in return for her discretion. It won't always be this convenient. She'll eventually want him, or more money.

He handed the woman an envelope and walked back down the path with the child. The child, presumably a girl of about two, was screaming for her mother. Her tiny hands reached out, but the woman promptly got up and headed off in the opposite direction.

Maybe he's bought this child for his infertile wife, who's in a state of maternal turmoil. Christ, what a ridiculous thought. He's probably just taking his illegitimate child out for the day. He'll buy her an ice-cream and if she's really lucky they may even go to the zoo. There, that's perfectly normal, happens all the time.

Two days later I was walking through the Garden, along the same path, towards the tube. That wasn't unusual though, as I walked that path at least twice a day. In the distance I saw the man and the child veering off the path towards that same bench.

I hadn't given the earlier incident a second thought. I'd decided it was just an innocent chain of events and I had been, once again, passing my time by inventing stories.

He sat down, and moments later that woman arrived. She retrieved the child and cradled her over her shoulder. The little girl turned and spotted me crouching behind a small fountain. She had the most amazing green eye, a colour that seemed unnatural. The other eye, the right, was covered by a patch. The woman and the man began to argue and the child squirmed free of her mother's grasp and ran towards me. I had an overwhelming desire to remove the patch. I raised it to her forehead, revealing a blood encrusted cavity. My reaction must have terrified the child as she began to tremble. As I embraced her fragile body, I felt the helpless trickle of her tears run down my chest.

Suddenly, the argument behind us ceased, and the woman tugged the child from me and ran towards the street. The man stood above me, unsure what to do. I imagined him pointing a gun at my head and squeezing the trigger. Instead he collected his briefcase and headed back down the path, quickening his pace with every step.

As soon as he was out of my sight, I ran as fast as I could. I didn't know what to do. I couldn't decide if this time there was a cause for alarm.

The fat, debauched police sergeant didn't believe a word of it. He motioned me out of the door and said, "We'll put it on our list, love." Bastard.

"You haven't been in for the past few days, lassie. Or aren't my chelsea buns to your liking anymore?" chuckled the old Scotsman who owns the Highland Cafe.

"I'm sorry, Mac, I've just been a bit preoccupied this week."

"Right ya are. Well, what'll it be?"

"Same as usual, Mac."

"Take a seat, lass. I'll just serve this gentleman."

A young boy stood next to the man who was ordering at the counter. The boy ran his shiny new toy car aimlessly up and down the counter. Obviously bored with his toy, let it go and watched with glee as it crashed to the floor and smashed.

A pair of toy wheels rolled under my table. I bent down to pick them up and a fat, greedy little hand snatched them from me. I looked up and saw the boy had a patch over his right eye.

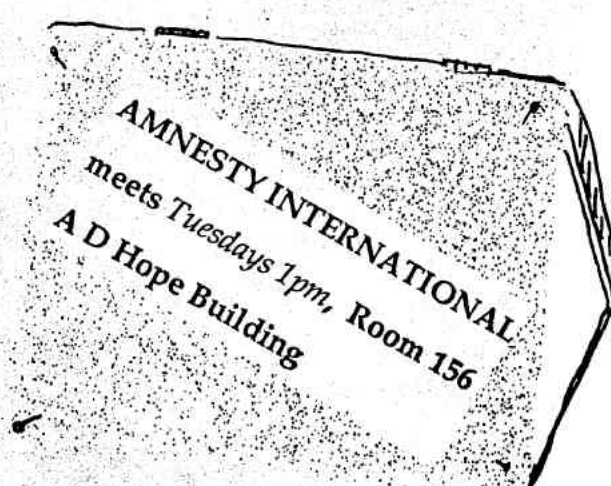
The boy stood in front of me just smirking and then said, in a proper public school voice: "Do you want to see what Daddy got me?"

I had already realised what he was about to show me, and where his daddy got it.

The boy flickered the patch off his face, displaying an eye socket which was taped down from the lids on either side. There was an opening in the centre, just wide enough to reveal the glimmer of a green eye ball.



from Lawry '88



SNAKE GULLY

A SHORT STORY

We went down to the creek. Me and my man John. He went for a paddle and came out festooned with leeches. Very calm, he pulled them off. They're hungry little buggers.

A magpie swished down, quick and shy, and gobbled 'em up. We could hear the trucks in the distance and toads burping in the bank. I had on my yellow dress. John said I looked like the sun. All gold. Well, that was nice.

If you look at yourself in the mirror for a long, long time, you get a really awful feeling. It makes me feel there must be evil spirits and such in the world. Makes you feel there's a dark side to the soul. Anyrate, John was looking at me hard, trying to put his hand up that yellow skirt. Pretty pleased with himself after his bit of poetry, I daresay. And that's how I felt, staring into his eyes and trying to keep his hands in check.

I put a stop to it and we went for a walk. He sulked. Unrequited lust never did sit well on a man. He kicked at rocks and lashed at bushes with a stick. I felt sick in the stomach, sick in the heart.

He found a baby snake and was teasing it with his stick. Told him to watch out, they bite as bad as a full grown one sometimes. He laughed, very bitter. 'I know,' he says and gives me a look as if to say I'm one of them.

Well bugger him.

We started back to the creek. I didn't try and cheer him up anymore. Just trudged along, arms folded. He didn't have the monopoly on sulking.

At the creek John took a flask of rum out of the swag and skulled the lot. Give me a nasty stare and flung it in the scrub.

'Black bitch,' he says.



I don't say nothing. He didn't have the monopoly on nasty stares either. Should have got up and run but I didn't want to give him the satisfaction.

The sun was going down, it was getting cold all round. I never seen such a change in a man. His face set white with fury. The more I done nothing, the madder he got. He didn't ever speak again.

Took of his belt. Looked at it and looked at me.

'Fair go, John,' I says, starting to regret my little stand. He don't take any notice, but smiles. The worst smile I ever seen and I know I'm seeing a dark soul and I wonder if it's something in me that brings it out of him.

When he has me I don't give him the satisfaction. He grinds his bones into me, digs vicious with his finger. Humps away like a mongrel dog. I just grit me teeth. It was horrible, like nothing on earth and I wasn't going to give him the satisfaction.

It was so quiet when I think back. That terrible thing was happening and there was only the sound of a bird and the odd crack of a twig.

That's why I heard the snake before I seen it. My head was full of noise like a nightmare but the sound of the slither leapt at me. Big tiger snake, and it was February. Their mating month and it makes them savage.

The snake sensed the fear and evil about us I think. That man humping and grunting worried the snake. Then he kicked a rock in his rotten passion and startled it. I didn't say a word and the snake reared up and bit my man John.

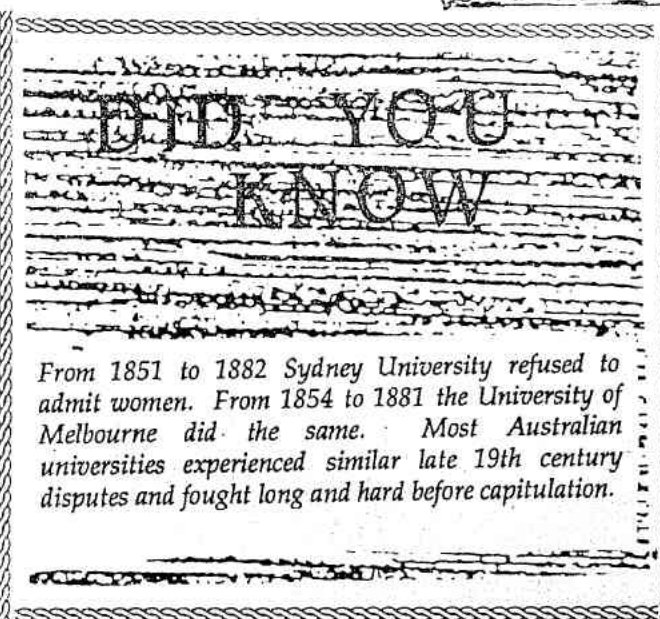
I think my soul must be black too. I nearly laughed.

Living room conversation
and I stumbled
into phrases which were meant
for silence
into words I didn't mean to
say
I told her
things about you
things about us
Later you came up from the
kitchen
fresh coffee steaming
tall and straight and bright,
copper hair and green/blue
fishes clothes
I stopped
caught by the colour of you
and felt slip through my
fingers
the loss
of something that was ours
I love you more than her
yet
I talk about you
and see reflected in your eyes
the barriers constructed
by my words.

Ingrid.



FIONA LAWRY '88



From 1851 to 1882 Sydney University refused to admit women. From 1854 to 1881 the University of Melbourne did the same. Most Australian universities experienced similar late 19th century disputes and fought long and hard before capitulation.

LOVEK - JAZZ - KIK.



Feminism

The social and economic roles of men and women have been created by our culture. They are maintained in order to perpetuate a male-dominated capitalist economic and social system. Women are as oppressed by all existing economic and cultural systems including socialism as it is practised now. Women are primarily oppressed through our role as reproducers and unpaid and/or cheap market-place labour.

Social institutions such as heterosexuality, the family, marriage, enforced motherhood, exist in order to reinforce women's and men's economic and social roles.

Lesbianism is an expression of women's love for ourselves and other women. Loving ourselves is discouraged. Lesbians are punished for being

lesbians in order to keep all women "in line": i.e. working and nurturing men and children within the nuclear family and society as a whole.

Revolution is necessary. Revolution means a transformation of all power relationships. Revolution begins with the way we live and act NOW. Feminist theory and practice grows and changes to reflect the diverse qualities of our lives, our diverse experiences of oppression due to class, race, age, disability, etc. as well as sex.

Feminist theory and practice stress such values as: cooperation, respect for individuals, integration of personal and political, personal power, equal participation in decision-making, cooperative structures, individual responsibility, collective process...

There's an old saying that it's not the buildings that make a place, it's the people in it. Well, whether you like the buildings on campus or not, you've got little chance of changing them. The people though, are a different story....

What is it that makes a lonely walk to your car late at night in a seemingly empty carpark so scary? It's not the carpark, it's the people who might be in it. You don't fear a bush hiding someone, you fear someone hiding in a bush. You don't wish it wasn't so dark, you wish there wasn't anything in the dark to be frightened of. The fact is, when a student, particularly a woman student uses campus facilities at night, there is a danger of assault or harassment by other persons.

The fact is that women students are just as much at risk on campus as they are at night off campus. What a shitty fact. Let's get one thing straight:-

Yes women are at risk on campus; the fear of assault, rape or harrassment is a very real and legitimate one.

But, this is not the way life is meant to be and it is not the way it's going to stay. Not, that is, if we get ourselves organized and become aware of what's happening and do something to change it.

Why is it unsafe?

Unlit pathways, empty carparks, empty buildings, overgrown trees, bushes shrubs, dark doorways, etc. All these are unsafe and potentially dangerous areas. For this reason they should be avoided. Self preservation is more important than saving five minutes by taking a shortcut around "the back way".

But what if you can't avoid it? What if your car is the last one in the carpark, or you're the last person in the building, or there is no other way to walk?

The Alternatives.

There are several alternatives. Personally you can take self defense classes, be strong, don't assume you are a victim waiting to be victimised - it's not true! You have every right to be there - but be aware of the dangers and take precautions against them.

There is a more wide reaching alternative.

Changing the Campus Itself.

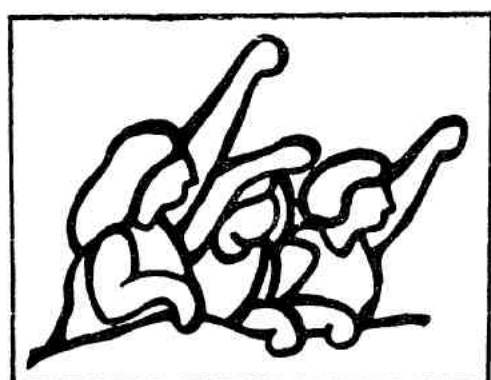
If there are too many scary bushes, then they should be trimmed. If the lighting is bad, it should be improved. There should be collection points at libraries where you can wait and walk with someone else to the carpark.

The ANU's Safety on Campus Committee examined the condition of ANU's campus early this year and found that not only was it very dark, the lighting poorly maintained and the bushes overgrown, but sections of the campus had barely any lighting at all!! With the support and contribution of ANU students Cath Wellman from CCAE completed an impact study on the condition of lighting and submitted a proposal to establish a network of well lit, well used, main walkways and to reduce the number of subsidiary paths - as they were unsafe and unnecessary. The lighting was cleaned, fixed and improved immediately and plans are underway to instigate the submission (hopefully soon).

The Bus Service at ANU was reintroduced after constant lobbying by students. As a free efficient service this has proved to be a very practical, popular and safe means of travelling about the campus at night. It also travels into the bus interchange at Civic and stops at all the halls and colleges.

The CCAE has similar problems and concerns regarding the lighting and condition of campus. Moves are under way to begin a formal investigation into the conditions of grounds and the existing security services, and any contributions from students and information about commonly known "danger spots" and the problems with them would help in targeting the most needy areas.

Campus Safety is an issue of great importance for all students, especially women students, as we are all faced with the prospect of using the campus at night. Why make it a frightening prospect? If women stick together and work to change both the buildings and the people then one day maybe we'll be safe everywhere we go...



FOURTH ANNUAL CONFERENCE
CANBERRA ACT
SEPTEMBER 26-28 1988

Preliminary Notice To Women's Organisations

1. Opening Ceremony: Monday September 26, 10:30am (provisional)
2. SEMINAR: Wednesday, September 28, 9:30am - 4:30pm. "Women, Peace and Development in the South Pacific."

World Women Parliamentarians for Peace is a recently established network which has more than 400 members in 48 countries. Approximately 60 members are coming from overseas to this conference in Canberra, and we'd like to involve as many Australian women activists as possible in the opening ceremony and the seminar. Speakers at the seminar include women from Belau and Fiji; Thelma O'Conor Solazarno of the United Nations; Di Bretherton (peace and conflict studies) and Wendy Poussard (Women in Development). Lunch will be provided.

Formal invitations will be issued to Women's groups and organisations. Write to:

Patricia Giles
 Senator for Western Australia
 Parliament House
 Canberra ACT 2600

LAUNCH
CELEBRATIONS

WOMEN



TERTIARY

INSTRUCTIONS

Thurs 22

Haydon Allen Bdg

97 1 per

"LOOK WORSE, YET ANOTHER WOMEN'S GROUP IS TAKING OFF!"

"YEAH MUM, AND THEY'RE SO IMPORTANT NOW THAT DANKINS
IS TALKING ABOUT RIGHTS TO EDUCATION."



ALL DAY AND ALL NIGHT

For students in residence at college or university the issue of campus safety is of fundamental importance to their lifestyle. A walk to the library, to the bus-stop or to the bar can mean anything from a pleasant walk in the moonlight, to a scare, or to an attack.

the technicolor monster

he dies hanging
from a shower rail
in some
godforsaken motel

he's wearing women's
underwear
on his marbled
body red lipstick
flames words

decrying his sin



a babylon

a babylon
no hanging gardens either

and you look into the eyes
of the girl who jumped
off the HOLLYWOOD sign

wondering what turns her kansas cornfield eyes
of blue

toward that silent falling
darkness

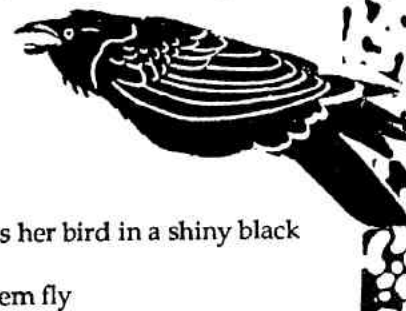
ARIEL

the bird woman

the bird woman keeps her bird in a shiny black
handbag

she's off her tree
rotten
falling
on west 42nd st

the bird woman keeps her bird in a shiny black
handbag
tomorrow she lets them fly



When women are thought to be at risk wherever they go and whatever they do, it may seem futile to try and make tertiary institutions a "rose amongst the thorns". Safe campuses however, can to some extent attempt to reduce the risks which women students and staff encounter when using campus facilities at night.

Because "ressies" are on campus for the bulk of their time, it is vital that they live in an environment that does not threaten or inhibit their lifestyle. The double issue of harassment and assault within the colleges and in their campus surrounds makes for a very threatening situation for women students. Indeed, when in colleges or halls all women are aware of the blocks' "Mr Sleaze-Smucho", or the man who "talks to your tits", or the stud who tactically traps you in the kitchen for hours by draping himself across the doorway. Knowing these things, and feeling restricted by them changes your behaviour. You walk a different way to the library, or use the kitchen at different times.

Restrictions on when to use the bathrooms, when to use the kitchens and the common rooms, are more than a consequence of living with large numbers of people.

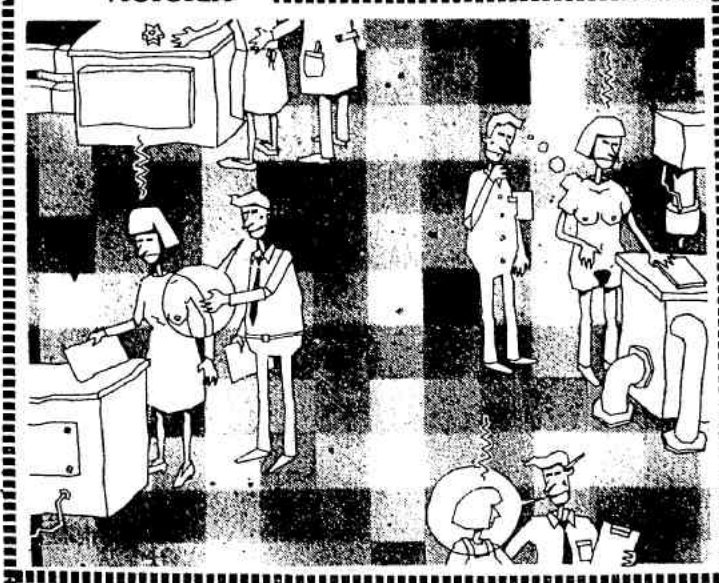
Be they subconsciously or consciously imposed, curfews and personal constraints are a result of the physical and emotional dominance men enjoy in this patriarchal society. The vulnerability women experience when placed in a position such as college residences or even group housing is not a natural, acceptable reaction to the everyday. It's a well-aided argument that women should not have to feel threatened, or frightened or harassed by the men (or women) around our place of work, residence or being. No person should be forced to suffer these additional pressures, so why should women endure them purely because of their sex?!

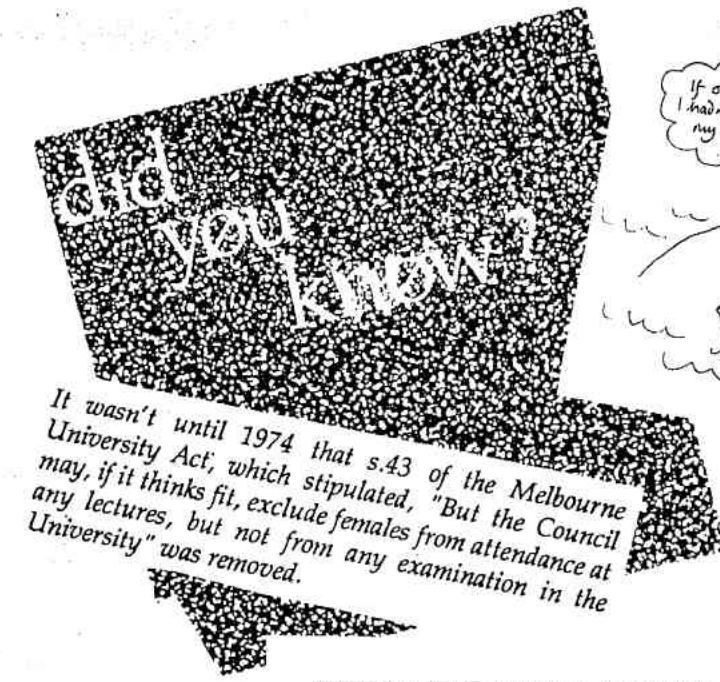
Since women are not "supposed" to fear for their safety - (and when walking at night the most obvious fear is that of rape) - both men and women have the power to change the situation so that it is not necessary for women to feel that fear and restrictions are an accepted part of existence.

Women residents on campus need not suffer the harassment and intimidation which is so prevalent in halls and colleges at the moment. Women's support groups can be formed, complaints procedures implemented and women's rooms set aside for some quiet women's space.

Campus safety is an issue of fundamental importance for those women students in residences. It's not a dead loss - (excuse the poor pun) - make the most of campus facilities, that's what they're there for, you have every right to use them as well as the "blokes of the block". Support other women in the colleges; groups, networks and parties, parties are all important support systems. No matter how trivial an "everyday" matter may seem, be aware that it is an issue, it is a real and unwelcome fear. You live there, and it's your right to live there hassle free.

VICTORIA





LESBIAN LINE 478882

INCEST CENTRE 496070

THE PORTRAYAL OF WOMEN IN ADVERTISING

The Office of the Status of Women presents a PUBLIC FORUM to discuss the issue of sex-role stereotyping in advertising and the results of recent research by the Office.

- * is there a problem of sex-role stereotyping in Australian advertising?
- * if so, what should be done about it?
- * the views of the advertising industry and of women's organisations will be represented
- * workshops, panel discussions and speakers
- * all interested persons are invited to attend

REGISTRATION IS ESSENTIAL

DATE: 14-15 OCTOBER 1988

VENUE: The Masonic Centre

SYDNEY

For further information, contact:

Expert Conferences,

PO Box 150, LYNEHAM ACT 2602

Telephone 477084



Michela and Kate teach Women's Self Defence. They run ten week courses every few months covering a wide range of physical and mental techniques. Contact: Michela 496055 Kate 474168

SELF DEFENCE IS NO OFFENSE.

Self Defence for Women.

"Self Defence is a skill that encompasses many things: it encompasses self love, physical and mental assertion, trusting our intuition, and anger." (Sue Lytollis, Self Defence for Women, 1983)

Self Defence is about facing our everyday fears and channeling that fear into anger and outrage. It concentrates on developing the positive strengths within us and tapping into our powerful selves, the power we all have as women. Fighting back reclaims our power. Self defence is more than just a skill, it is a whole way of operating in the world.

The patriarchal society primarily run by and for men has created many myths surrounding rape and continues to perpetuate these myths. Below is one woman's perception of the constraints placed on us as women in this society.

We as women cannot be held individually or collectively responsible for male violence such as rape.

We are often told that fighting back will make an attack more vicious and that a woman should submit, but studies in many different countries have shown that even the slightest resistance such as a yell increases a woman's chances of stopping an attack successfully.

A woman does not have to be a black belt in martial arts to defend herself. Self defence techniques like the ones we teach are accessible to women of all different levels of fitness and strength because they focus on the attacker's vulnerable points. Vulnerable points are places on the body that hurt with the application of pressure. These include eyes, nose, throat, solar plexus, fingers, groin, knee cap, shin, and feet. A gouge, hit or kick to these vulnerable points can be very effective. Just remember to yell and use as much force as possible- it is okay to hurt someone who intends to harm you.

As women we are actively encouraged to be excessively and inappropriately polite and to not hurt others. We often find it harder to say no. Self defence is about unlearning this learned passiveness and expressing ourselves in an assertive and constructive way. Self confidence and trusting your own abilities are your most important defences.

Michela and Kate.

- Don't go out without clothes- that encourages some men.
- Don't go out with clothes- any clothes encourage some men.
- Don't go out alone at night- that encourages men.
- Don't go out alone at any time- any situation encourages some men.
- Don't go out alone with a female friend- some men are encouraged by numbers.
- Don't go out with a male friend- some male friends are capable of rape.
- Don't stay at home- intruders and relatives can both rape.
- Avoid childhood- some rapists are 'turned on' by little girls.
- Avoid old age- some rapists 'prefer' aged women.
- Don't have a father, grandfather, uncle or brother- these are the relatives who most often rape young women.
- Don't have neighbours- these often rape women.
- Don't marry- rape is legal within marriage.
- To be quite sure- don't exist.

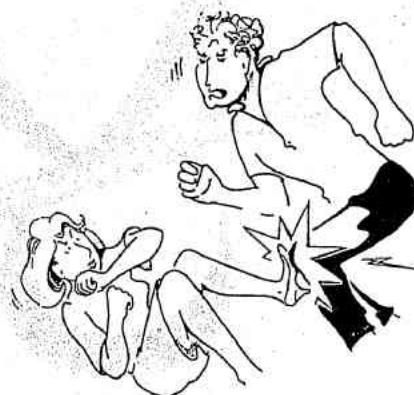
HANDY HINTS FOR SELF DEFENCE.

ALWAYS be alert and know what's going on around you.

If walking alone, walk quickly and assertively.

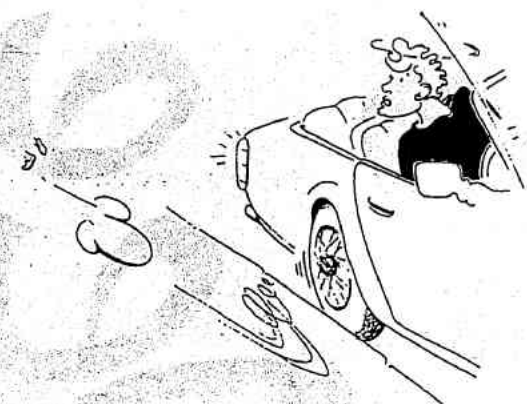
If you know you will be entering a high risk situation eg. walking alone at night in a dangerous area, wear comfortable clothes and shoes to run and kick in.

If being verbally harassed, look person directly in the eye and don't smile as you order them to leave you alone in a loud, determined voice. Try the broken record technique ie. saying "LEAVE ME ALONE" or "GO AWAY" over and over.



Trust your intuition. If it tells you not to let someone in the door, or to get out of somewhere fast, LISTEN AND ACT!

A handbag worn across the chest with the flap next to your body is difficult to snatch or pickpocket.



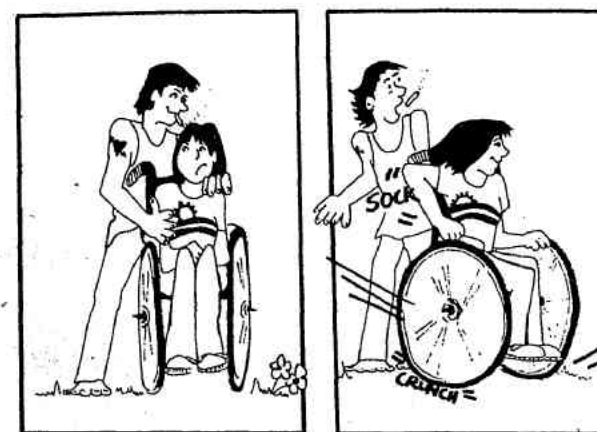
If being followed by a car along a street, turn around and run back the way you came. By the time the car has reversed or done a u-turn you will have time to make a hasty exit. Remember you can change direction faster than the car, and you can do it several times if necessary. In addition you could walk on the side of the oncoming cars to avoid being grabbed.

If trapped in a phone booth, "prop" your feet against the door to prevent it being opened and call for help on emergency phone no.s.

If you are worried about being robbed, leave some cash on a hall table or near the front door. If the money is gone when you walk in the door, you'll know someone has either been there or is still inside and you can avoid an unwanted confrontation with the thief. In addition, you will leave everything including fingerprints undisturbed for the police.



If a groper grabs your leg or other parts in a crowded bus or train or in the pictures, demand loudly that they remove their hand or grab their little finger and jerk it back hard.



Always examine the interior of the car before entering. At night it helps to carry a small torch, or maybe a penlight torch attached to your key ring.

If someone is in your car threatening you, lean on the horn and drive as quickly as possible to the nearest police station or crowded place such as a petrol station. The attacker won't hurt you if it endangers their own life.

When alone, drive with the other car doors locked and windows up so noone jumps in when you slow down or stop.

If you think you are being followed, first check that you are, then drive straight to the police station. DON'T DRIVE HOME!



If both arms are trapped by a bear hug or someone straddling on top of you, pinch their inner thighs very hard. They are extremely sensitive and the attacker is likely to loosen their hold enough for you to use another counter attack.



For legal reasons, it is better not to carry a weapon as such, but remember anything in your hands eg. handbag, umbrella, or magazine, can be very effective weapons. A thick coat wrapped around your arm or a rubbish bin lid (if handy) can be very effective at deflecting knife blows.

If grabbed by the hair, press your hands down tightly over the attacker's hand. This stops the immediate pain and allows you time for counter measures such as kicks or yells.

Practise identification skills at a restaurant. After the waitress/ter leaves, try to describe their height, weight, body build, complexion, hair colouring, facial features, clothes, any scars or other unusual, identifiable characteristics.

If attacked in your home or on the street, yell FIRE! You are much more likely to get a response if people think they, or their property, are being threatened.

When an obscene phone caller calls, slam down the phone and say nothing. If they persist, calls can be traced by Telecom or keep a whistle by the phone and give them a good sharp whistle.



Plan AND practise an escape route if someone has broken into your home. Note rooms which can be locked from the inside, location of the phone, which windows are easy to climb out of, where you would run to (eg. neighbour's house, car, etc.).

Always have your keys ready in your hand to open the car or house door. Put them between your fingers and make a fist. You now have a very dangerous weapon to use on their vulnerable spots eg. throat, or face, or back of the hand holding you. If someone jumps in the car with you, pull them out of the ignition to use.



If you have long nails, SCRATCH!

Scratching not only inflicts pain, but leaves identifiable marks for the police.



These handy hints are a collection from our experiences and from "Self Defence for Women", Warren-Holland, et al. and "The Three Day Self Defence Manual", Bronilyn Smith.

Michela & Kate

Just the Cup of Tea for Girlie Swots...



Blue Stocking Week

Photo: Jane Barney

Earlier this month Community Aid Abroad's newest group was launched at the Water Jar Cafe. The group is mainly for women who would like to promote and support development projects addressing the needs of women in the world's poorest communities. The Cafe provides a good venue particularly as childcare is available in the same complex. So if you are interested in listening to visiting women development workers and perhaps in providing some practical support with whatever time you have please come along to one of the discussions outlined below or call 489977 for more information.

The Water Jar Group

A daytime discussion group for women who would like to learn about, promote and support development projects and campaigns for justice for women in the world's poorest communities. Professional childcare available.

THE CHALLENGES IN THAILAND AND SOUTH AFRICA

TUESDAY SEPTEMBER 20

JULIENNE WILLIAMS

Julienne has spent many years working with peoples organisations in the dry northeastern plateau of Thailand. Few westerners ever learn the musical Thai language and very few spend enough time with rural people to understand its spirit which in this area of Thailand is partly based in the difficult struggle to survive. The meeting will be a good chance to talk with Julienne before she heads off again to the particular challenge of increasing people's participation in a large Australian Government funded development project in Thailand's northeast.

WEDNESDAY OCTOBER 19

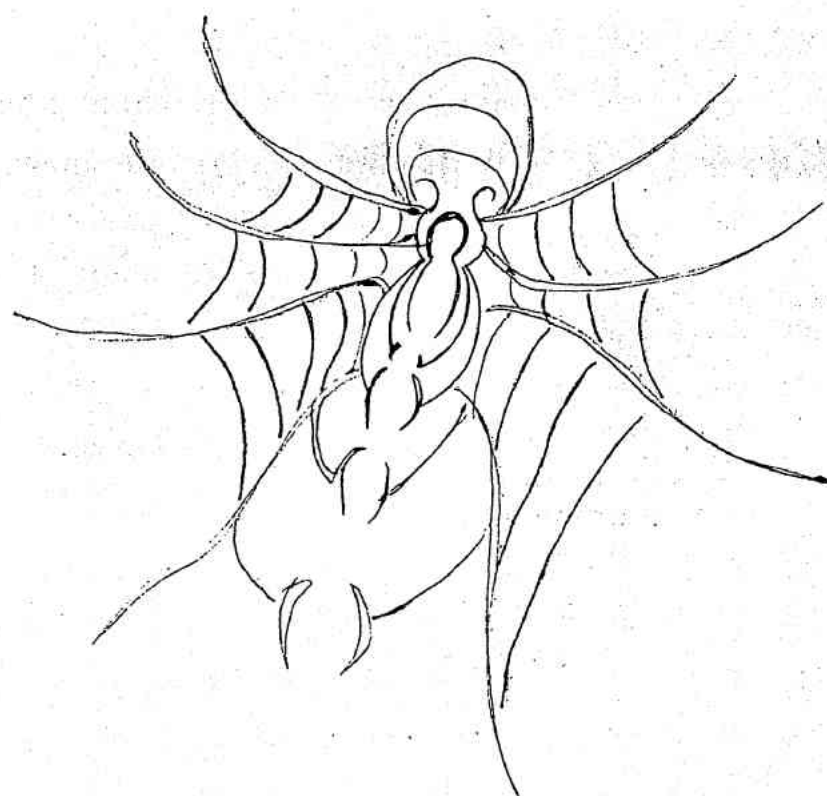
SHEENA DUNCAN

Vice-President of the South African Council of Churches and a former President of Black Sash women's organisation, Sheena Duncan will be touring Australia to launch Community Aid Abroad's CRY FREEDOM CAMPAIGN. A meeting not to be missed with a white woman leader fighting apartheid and looking forward to a new South Africa.

WHERE: The Water Jar Cafe
Belconnen Community Centre
Swanson Court Belconnen

WHEN: 10.30am - 12.00 coffee/discussion

CHILDCARE: \$5 (\$2.50 concession). Reduced rates for second and subsequent children in a family. Ring Marion Blake or Melissa James on 531145 to let them know your children are coming (please ring three days before the meeting day if possible).



The Witch

She is a woman of unquestioned personal power. She knows how to use her mind and her will to get what she wants. She is energetic and able to focus her energy on creation. She acts with intention as she transforms her reality. She affirms me as I act to change my life and create my own reality.

DID YOU KNOW.....

the frisbee was invented by a woman..?

to wit: Patricia Frisbee, of good puritan stock, one dull day in Pennsylvania 1671.....



Woman Within

The Innocent

She greets the world with innocence, instinctively she moves impulsively, confidently, invites the unexpected. She allows her desires to become reality. Anything is possible in her world. There is no risk. She trusts herself and the universe. She is a free spirit. She awakens me, urges me to my own adventures.



she came to pick me up in her Prefect

Jill Posters

BOOK REVIEW ○○○○○○○○○○ Penny Saunders

Generations: Grandmothers, Mothers and Daughters is a book edited by Dianne Bell with photographs by Ponch Hawkes. Firstly a warning - if you are not into buying bicentennial products don't even consider this book. I picked it up to review mainly because I saw the Dianne Bell author of *Daughters of the Dreaming** was involved. It was not until later that I noticed that it had the Bicentennial symbol and was called "The Bicentennial Landmark Publication for Woman". In fact I think it's really disgusting that Ms Bell should associate herself with the Bicentennial and I think a lot less of her for it.

Having got that complaint off my chest what else can I say about **Generations**. Apparently it has been very popular. I've been told that it sold out in almost all book shops and was very hard to get hold of. The book is a collection of women's reminiscences of the past. Comments on the old rhythm of life, material culture combined with photographs of several generations of women. Some of the photographs of the women are passable but many of them show the women in stiff unrelaxed poses.

Specifically the women and Dianne Bell comment on cleaning implements such as the copper for washing and old irons that were filled with coals. Cooking and household management under the title 'women have always worked' shows the complexity and plain hard work of household management. Two chapters discuss things like sewing machine and heirlooms, discussing how women often have an alternative inheritance system - old women wishing to pass on their treasures to their daughters and granddaughters.

'Everything a Woman Ought to Know' discusses menstruation, pregnancy and women's knowledge about these things. Menstruation was and still is something to be hidden. So was pregnancy. May women remained ignorant, mothers too embarrassed to tell daughters.



I found out about periods from everybody else, not from mum. She told me to expect it to come. She was probably terribly embarrassed. (p 210)

Women also comment how things changed in the 60s and 70s. Some women found new freedoms.

*When she (mother) was visiting me in Perth...she met a number of my lesbian friends. They were sunbaking in the nude. it was a really hot day, and mum went back with them for a cup of tea....Next morning mum says, 'That was one of the best days of my life. All of my life I've walked around hunched up.' She's really hairy-breasted and embarrassed by it. 'But there were those women, proud of their b*ities. It's a lesson I'll never forget. (p. 210)*

Generations is not only concerned with white Australian women. There are sections about ethnic women and Aboriginal women. There is the story of Topsy Napurrula Nelson an Aboriginal girl who was separated from her family; kept locked in a girls dormitory at night. Her routine in the 1950's.

In the morning, we would come and eat little breadscones. We would still be hungry. Drink. We would have one little drink. Cordial, like that. We'd stand up, line up. All the Warumungo, Warlpiri and Kaytej - all mixed up. (p 11)

Aboriginal women worked for white families on stations and in the country. They had to work with the old technology, ie. old coal irons and cold scrub the dirty work clothes.

Generations does contain interesting information about Australian women's lives in the past, and how their lives changed up to the 1970s and 80s. It is in a fairly reasonable format - easy to read and understand. However, even though it does pay some attention to aboriginal women it is still tied to the Bicentennial and I therefore I do not recommend it. **Generations** is published by McPhee Gribble/Penguin books and retails at \$24.95.

UNMASKED

A SHORT STORY

On the floor, wrapped in the feathers of an eiderdown, Antigone slept. So still was she that it may have been a coma, or perhaps fear, that possessed her. She moved. Bringing her arm out from under the covers, she rested it under her head, her face staring out the moonlit window, eyes seeing nothing, closed, locked.

Zoe barked and Antigone shifted slightly and went on dreaming. Unconsciously she reached out to the side of the bed and grasped a spray can. She held on to it for dear life.

Rarely do things move at night; a dog crawls, leaves rustle, dawn awakens nature, slowly. The darkness is there to embrace, to comfort. It enshrines, smothers, and although in it together, we are all alone.

There is a prowler. But does he exist? Naturally. He is not a fragment of the imagination, yet he is created, moulded and framed in our minds to suit our fear. The mind manipulates the reality of the nightly news to help us cope, but still we are victims of a reality, or a possible one.

In days past, walking home before the sun sets, these thoughts have entered Antigone's mind. Who is that red-haired, bearded man who whistled? That beard, what does it hide? Antigone hurries on.

The house is empty, the garden gate open and Zoë is out on the road. Putting the dog back, turning the key in the lock, Antigone refuses to think. But then her mind wanders with her panic, and she says to it: Bark, Zoë, bark. But how will she know Zoë isn't merely calling "Wolf"?

At night Antigone sleeps, and she is not alone. But within the confines of her white walls she is. It is summer and her feather coat is shed, partly twisted around her ankles. The curtains at the foot of the bed waver with the breeze. But the window isn't open. Security. The back light is on, but it offers no warmth; it simply sneers at the coming day. The curtain moves again with controlled agility. The window opens slowly.

On the sill he sits. Young, old, thin, fat. His shadow casts over the bed; the back light struggles to shine through him but withers, fails. For the first time that night, Antigone feels the darkness. She jolts, and the twisted eiderdown falls further to the end of the bed, beneath his swinging legs. He is neither naked or clothed. Antigone doesn't scream, but braces herself. He sits, doesn't move. No knife, no smile.

Grasping his presence, Antigone mentally challenges him, her expression seething with anger, fear; both. She isn't interested in why he's there but in that he's there. Why is she no longer safe in her room? He has no right... but then again right has nothing to do with it. Why can't she be free of harassment, of invasion?

He smiles from his seat, the rest of him unmoved.

Antigone screams, clasps her spray can and with a finger releases from it a piercing shrill that numbs her.

One flick, and he's gone.

EMMA PEGRUM





BOOK BOOK BOOK

Hello! I am in a group called the Young Women's Writings Collective, which is putting together a book on sexuality - written by and for young women. The Book will cover topics ranging from relationships; feelings about sex, love, boyfriends, girlfriends and the body image, to contraception, health issues, rape, sexual harassment and incest. It will comprise of personal accounts and analysis, and information on women's services in Canberra.

Well, it is actually too late to contribute to the Book now, because we are beginning editing and layout, but read on anyway!

How it all started...

Some of us started as a women's group more than two years ago, and from this group (as well as a woman's cycle-tour, trips to the coast, eating huge dinners, disagreeing with one another and going out to see movies) came the idea of the Book...We'd found lots of support from talking and listening to each other, but particularly about things to do with sexuality, and remembering how hard it was (and still is) to discuss it freely. There are also remarkably few books about the subject that are any good, they are either written by men, or people who are a lot older (or both). Although there are some very good ones (e.g. Our Bodies, Ourselves, and for Ourselves), there are none aimed specifically at young women and their ideas and problems with sexuality; and none in which the majority of writings are personal accounts. Having such a book - not condescending or judgemental - will hopefully give young women more information on which to base some important decisions. For example which contraception to use, whether to tell your parents you are gay, or what to do about breaking up with a lover. Anyway, since it was obvious no one would write such a book out to the blue, we decided to give it a go.

Getting there...

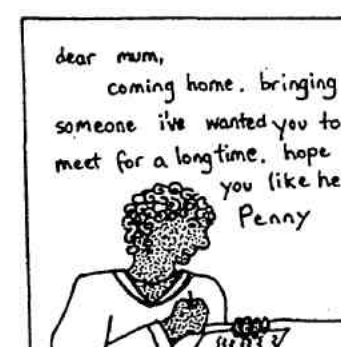
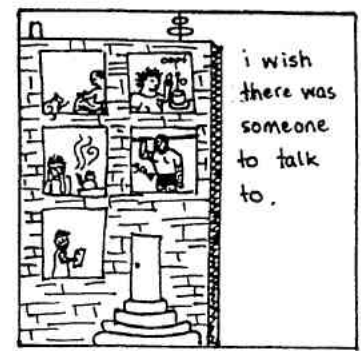
We applied for an IMPACT grant - i.e. through the Youth Bureau, of up to \$2000 for three months to do a project that will have some benefit to the community. This grant covers the compilation and editing of the Book, but not the publishing (we will look for publishers at the end of the year), but is a small amount to cover even that much. We've also had to extend the time, because of how enormous this project has become! IMPACT grants are still available, and if you are under 25 and have a secret dream or a concrete idea of a small-ish project, then it is worth getting a group and an application together.

And now...

Collected contributions has taken the most time - we have visited about two thirds of the High Schools and Colleges in Canberra to run workshops with young women to inspire them to write. We also got leaflets and posters printed, and advertised in NOWSA, Canberra Times, The Chronicle and on different radio stations, and of course by Word of Mouth. We're now up to the exciting and dreaded stage of getting everything typed in a computer and sorting through it all, re-reading and editing, and figuring out exactly what form the book will take. If there is anyone interested in contributing something, there are specific topics that we don't have much material on, and would appreciate drawings, photography, poems, paragraphs, stories, etc. to cover these topics.

So for more information on contributions (contact us SOON), IMPACT grants, or just about being in a women's group, please ring:

Mona 489825 or Eliane 477669



Exhibition of work

by

Melba Flats
Photographers

Ann Loving
&
Donna Bagnara

at

PHOTOACCESS

Monday-Saturday, 12-6pm
September 9th-October 2nd
Kingsley St. Acton
497878

PhotoAccess is supported by its
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of the Australia Council.



WILL **women** GET

YOUR AID ?

Women in poor countries often work twice as many hours as men, for one-tenth of the income. They produce half the food, but often eat last and less than the rest of the family. Women own only 1 % of the world's property.

So if you want to help break the cycle of poverty, **women should be one of the prime targets** of your aid. This idea is shared by those who support and work with Community Aid Abroad. Whether here or abroad, C.A.A. members wish to work **against** want and **for** change. They don't believe in charity. They do believe in change - though not the sort of change that expects people to keep up with rapid technological progress. Rather, C.A.A. encourages the kind of change that simply and permanently improves the situation for people who are struggling just to stay alive.

Community Aid Abroad, founded in 1953, was the first aid organisation established in Australia. The emphasis of the organisation then, as now, was on communities. Since the fifties, C.A.A. has been bringing together people within Australia who are concerned about the tremendous division between the rich and poor of the world and who wish to share their desire to assist communities in developing countries. In the Third World, C.A.A. encourages a sense of "community" in the groups it supports not only as a first step towards development but also towards overcoming poverty, suffering, injustice and exploitation.

To support this work, you can:

* **Recycle your books** by donating them to the C.A.A. Spring Book Fair. Proceeds from the Fair will go to support community-based, long-term development projects. Your books can be left at the Students Association Office.



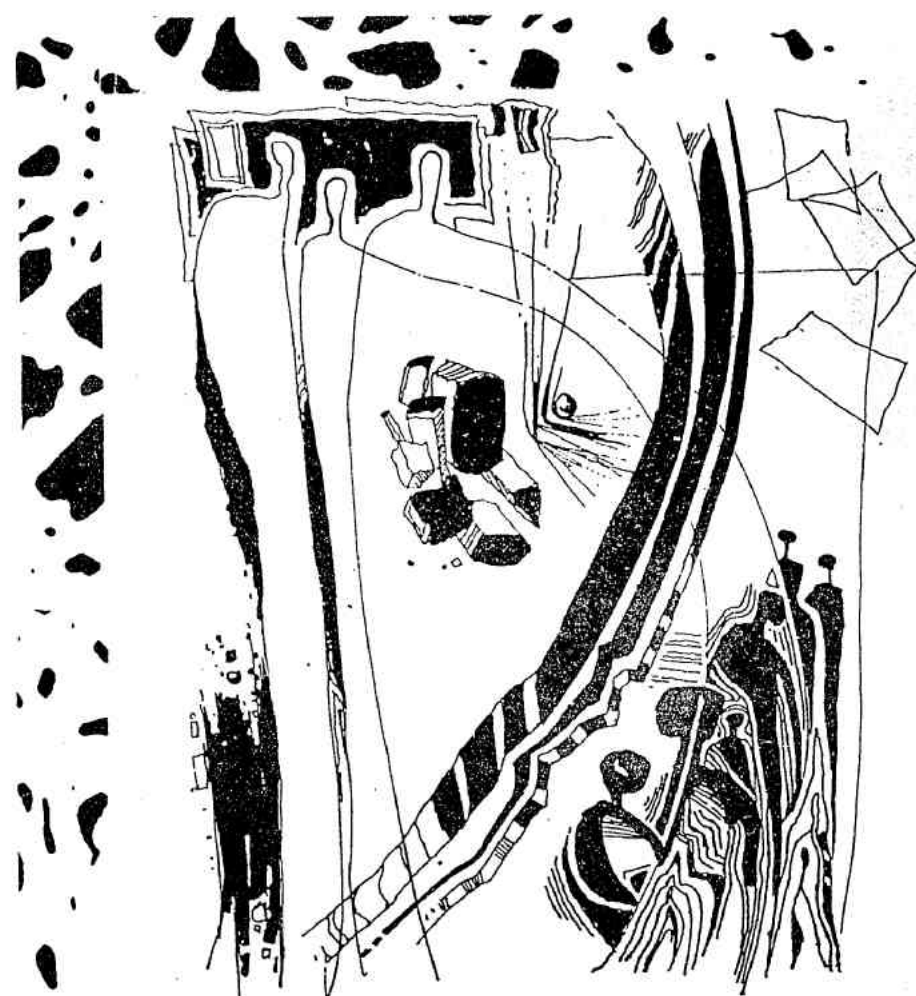
When deciding on whether a project is suitable to receive C.A.A. financial support, the project committee is concerned to ensure that it:

- is aimed at the liberation of people from economic and social oppression
- is in keeping with the wishes of (and involves) local people
- is designed to assist the poorest members of communities
- is ultimately economically viable, self sustaining, and such that it may encourage and stimulate other similar projects
- recognises that women are deserving of equal access to the improved community resources the project provides
- is to be led by able, trusted, and sincere individuals
- intends to use (if necessary) local goods or services (using C.A.A. funds)
- is technically on a par with the local levels and needs
- uses a different form to the "band-aid" approach in offering support, unless in an emergency situation.

* **Join the C.A.A. group on campus.** We meet each Thursday at 1 pm in Hayden Allen room G21. For further information please contact Stephen on 491336 (h) or Robyn on 494570 (w).

* **Join a C.A.A. Study Tour.** This year's programme still has some vacancies but they are filling quickly. The areas to be visited include: India, Nepal, Central America, Thailand and the Philippines. For further information please contact Michael on 489977 (w).

The Community Aid Abroad Development Definition:
 "...the process by which individuals identify themselves as a community and collectively acquire the necessary knowledge, power, values and organisational skills to irreversibly share and expand that community's resources for the benefit of all its members without being at the expense of other communities or of the environment."



SHARPEVILLE 6 SISTER TO SPEAK IN CANBERRA

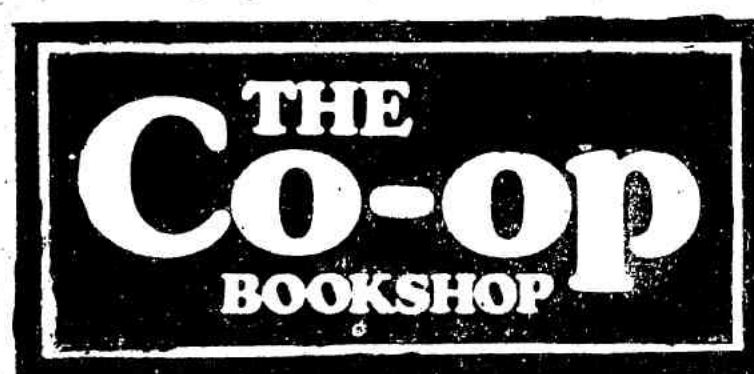
Joyce Mokhesi will visit Canberra for two days in late September. She will plead for international pressure to save the life of her brother, Francis Mokhesi, and the other members of the "Sharpeville 6", who are under sentence of death in South Africa for allegedly being part of a crowd at a demonstration at which someone was killed.

On September 3, 1984, a crowd of Africans protesting against the new constitution which excluded them from any political power marched to the home of a local township councillor, Khuzwaya Dlamini. The demonstration became increasingly violent; at least 250 people were injured, mostly by rubber bullets and sjamboks, and 14 people died. 10 people were killed by the police on their own admission. Dlamini refused police advice that he accompany them away from his house for his own safety; instead he confronted the crowd with a shotgun, wounding at least one person. Several members of the crowd attacked Dlamini and killed him. Several days later, 6 alleged members of the crowd were arrested and charged with murder.

They have since been convicted and sentenced to death purely on the basis of having allegedly shared 'common purpose' with the killers; the State has never claimed that they were actually involved in the killing. Furthermore, the key state witness has admitted to giving perjured evidence after being tortured. International pressure for a retrial has been growing, largely due to the tireless campaigning of Joyce Mokhesi.

Joyce Mokhesi will speak in Canberra at a dinner: probable cost \$13-\$16. The date (being finalised) will probably be Monday September 26. Tickets will be available from the Students Association Offices at ANU and CCAE. For further information ring 49-2396 (day) or 48-8259 (evening).

this page is sponsored by...



WOMEN IN SCIENCE ENQUIRY NETWORK

WISNET the science shop

At present it can be very difficult for community groups to get access to specialist information, let alone to get researchers to work on problems relevant to their concerns. A local authority may ignore vague protests about traffic or pollution, but it will give serious attention to community groups with hard data. Without Science Shops such data often would be unobtainable.

WISNET (The Women in Science Enquiry Network) is setting up a Science Shop located in the ACT. The Science Shop is an agency for the promotion of socially relevant research. It brings together those community groups which would not normally receive direct benefit from research with researchers who are willing to orient some of their efforts to the community.

Science Shops are an established feature of universities in the Netherlands and some other European countries. They try to make the fruits of science and other specialist knowledge more widely available to the community at large.

Science Shop Functions

1. Linking - the Science Shop matches and brings together community groups seeking assistance with researchers who are prepared to spend some of their time working in the public interest, or who have students able to do the research. Community groups would not pay for this service; the Science Shop will try to assist researchers obtain grants, where needed.

2. Interpreter - if necessary the Science Shop will help the community group formulate its problem to highlight the research which needs to be carried out. It will also help the community group interpret the specialist findings.

3. Registers - the Science Shop will compile two kinds of registers: one of community groups and the problems they wish to have solve; the other of researchers and resource people and the type of assistance they are prepared to offer. Information will also be collected on grants available for research.

The groups which receive assistance from Science Shops generally meet three criteria:

- * they are unable to pay for the research
- * their aims are not primarily commercial
- * they, and/or other groups in the community, are able to benefit from the research they are requesting.

Some examples

The WISENET Science Shop has undertaken two pilot projects so far.

Our project is the 'Revolve', and organised scavenging and recycling venture set up by the community group Local Employment Development. The aim is to create employment both at the rubbish tip and in processing and marketing reclaimed material.

Revolve members approached the Science Shop for help. A number of meetings were held to formulate their problems into research topics. These included various aspects of the recycling of paper, polystyrene and plastics and the feasibility of a small scale paper-making plant. Discussions with researchers contacted by the Science Shop are under way.

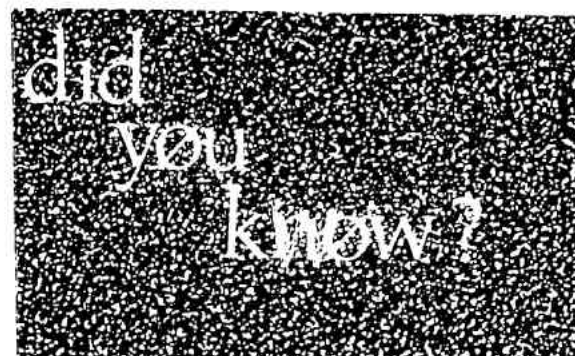
The second project is with the ACT RSI Support Group. The Support Group was looking for a researcher to identify successful treatments for RSI and to investigate laser treatment. The researcher and the Support Group, in consultation, decided that a booklet on treatment needed to be written. The Science Shop assisted in an application for funding this project.

WISNET shop contact

If you feel that you have experience, skills or resources of any kind to offer community groups, please contact us and we will send you our registration form.

If you belong to a community organisation, please let other members know about us. I you have a question you want answered, we would be delighted to hear from you.

For further information please contact Jennifer Rainforth at the WISENET Science Shop, F Block, Kingsley St, Acton, ACT, 2601, or ring (062) 496006.



Ada E. Evans enrolled in Sydney University law School as the first woman, in the absence of the Dean. When he returned he demanded to know "who is this woman" he then attempted to persuade her to leave law, saying she did not have the physique for it and suggesting she do medicine instead.

WISNET the organisation

OBJECTIVES

- to increase women's participation at all levels in the sciences where they are now underrepresented;
- to examine the education and employment structures which currently restrict women's opportunities in the sciences;
- to gather and disseminate data on women in science, the sciences here including the physical, social and life sciences, mathematics, computing, medicine, engineering, and associated technologies;
- to explore linkages between the different disciplines and promote communication between scientists and the community on social and environmental issues;
- to examine the relationship between scientific research and technology and promote research and technologies more appropriate for world needs.
- to explore programs for change in the sciences and support more democratic and participatory systems as an alternative to the male-dominated tradition;
- to build an active network of people interested in these issues and to liaise with other interested groups;
- to support appropriate action to achieve these objectives.

For further information please write to: WISENET Inc., GPO Box 452, Canberra ACT 2601.

Caroline Gill
ANU Science Faculty
GPO Box 4
Canberra, ACT 2601
(062) 49 4726 (w)
(062) 82 4345 (h)

act. health authority WOMEN'S HEALTH SERVICE

The Women's Health Service offers

- individual consultations with both a GP and a counsellor
- series of support groups and guided activities - arranged and run in the community.

It is a service for women of any age. The team would like to reach out to Aboriginal and migrant women (an interpreter service can be arranged).



The Women's Health Service can be contacted each week on
4554411 Mon-Tues - City Centre
581033 Wed - Maitland
922052 Thurs/Fri - Chisholm

The service is mobile allowing the team to reach out to all women in the Belconnen, Inner city and Tuggeranong regions.



ACT WOMEN'S HEALTH NETWORK

Meeting Wednesday 21 Sept 1988
7:30pm
Griffin Centre Studio
Room

Self-Esteem and Assertiveness Workshop

* discussion about what low-cost courses are available for women

* brainstorm ideas for developing ways to increase women's self-esteem and assertive skills (please come with ideas)

* some practical opportunities for you to develop a greater awareness of self-esteem and assertiveness

NOTE: The next meeting of the Network will be on Thursday 22 November - Information and Resources Working Party and the Alternative/Preventative Working Party.

Studio Room, Griffin Centre 7:30 - 10:00pm.

ECOFEMINISM

Feminism and ecology are arguably the two strongest movements for social change today and their convergence at this point in time is no accident. They share similar values of individual choice and social responsibility and they both reject 'domination' as the fundamental model of relationships in our society.



If masculine agency 'produces' knowledge by splitting subject and object, then dividing the object into discrete units in order to 'reform' it, what might be called a feminine or communion approach to knowing, expresses a sensibility that is alienated from itself or its environment. Reflecting the fluid, dialectical, self-feeding and polyvalent character of things in the world, this attitude embodies the basis of an epistemology that is well matched to the study of ecosystems.

Ariel Kay Salleh

from conception the increase
from increase the swelling
from swelling the thought
from thought the remembrance
from remembrance the consciousness
the desire.

— MAORI CREATION CHANT

Today, ecology speaks for the earth, for the 'other' in human/environmental relationships; and feminism speaks for the 'other' in female/male relations. And eco-feminism, by speaking for the original 'others', seeks to understand the interconnected roots of all domination, and ways to resist and change.

Judith Plant

The Morning star is like us;
She is painted red all over;
that is the colour of life.

— PAWNEE CHANT

Racism, sexism, class exploitation, and ecological destruction are four interlocking pillars upon which the structure of the patriarchy rests.

Shella Collins



JENNIFER WESTON

Ecological feminism is about reconciliation and conscience mediation, about recognition of the underside of history and all the invisible voiceless activities of women over millennia. It is about connectedness and wholeness of theory and practice. It is the return of the repressed - all that has been denigrated and denied to build this hierarchical civilization with its multiple systems of dominance. It is the potential voice of the denied, the ugly and the speechless - all those things called 'feminine'. So it is no wonder the feminist movement rose again in the same decade as the ecological crisis.

Ynestra King



©SINE ANAHITA

'Social ecology' embodies the anarchist critique which links domination and hierarchy in human society to the despoliation of non-human nature. Feminism grounds this critique of domination, that of man over woman. Social ecology challenges the dualistic belief that nature and culture are separated and opposed. Eco-feminism finds mysogony at the root of that oppression. Eco-feminist principles are based on the following beliefs:

1. The building of Western industrial civilization in opposition to nature interacts dialectically with and reinforces the subjugation of women because women are believed to be closer to nature in this culture against nature.

2. Life on earth is an interconnected web, not a hierarchy. Therefore eco-feminist politics and culture must show the connections between all forms of domination of nonhuman nature, and be itself anti-hierarchical.

3. A healthy, balanced eco-system, including human and nonhuman inhabitants, must maintain diversity.

4. The survival of the species necessitates a renewed understanding of our relationship to nature, of our own bodily nature and nonhuman nature around us; it necessitates a challenging of the nature/culture duals and a corresponding radical restructuring of human society according to feminist and ecological principles.

The domination of external nature has necessitated the domination of internal nature. Men have denied their own embodied naturalness, repressed memories of infertile pleasure and dependence on the mother and on nature. Much of their denied self has been projected onto women. Objectification is forgetting.

The liberation of women is to be found neither in severing all connections that root us in nature nor in believing ourselves to be more natural than men. Both of these positions are unwittingly complicit with nature/culture duals... The facts of internal and external genitalia and women's ability to bear children will continue to have social meaning. But we needn't think the choices are external sexual warfare or androgeny.

FURTHER READING

Zoobachin, M (1982) *The Ecology of Freedom* Palo Alto: Cheshire Books

Daly, M. (1982) *Gyn/Ecology* Boston: Beacon Press

Creech, Elizabeth Johnson (1979) *Green Paradise Lost* W. W. Norton & Co.

Griffin, Susan (1979) *Women and Nature* NY: Harper & Row

King, Ynestra (1981) "Feminism and the revolt of nature" *Heresies* 13

Merchant, C. (1980) *The Death of Nature* S.F.: Harper & Row

Reuther, R.R. (1975) *New Women, New Earth* N.Y.: Seabury Press

Rothschild, J. (ed) (1983) *Machine in the Garden* N.Y.: Pergamon Press

Salleh, Ariel Kay:

(1984) "Deeper than Deep Ecology" *Environmental Ethics* Winter

(1984) "The Growth of Eco-feminism" *Chain Reaction* 36

(1984) "From Feminism to Ecology" *Social Alternatives* Vol 14 no 3

WHY A FEMINIST WANTS TO BECOME A NUN

She will be the only foreign nun in any Japanese convent. When her friends ask her how long she will be away, she answers, "For the rest of my life". In this interview she explains why she wants to become a nun in a Catholic convent in Japan.

Why have you chosen to enter this particular convent?

I was brought up a Catholic. During my teenage years I read amongst all sorts of different religions and I rejected most of the Catholic ideas that I'd been brought up with. I've had the idea that I'd like to be a nun since I was 7 years old. It's always been there even if there's been other things in my life, even things that seemed contradictory to it. I've been heavily involved in the feminist movement, but it was always there too and I've never known how to deal with the conflicts.

I continued reading around any spiritual thing I could find. Then I went to Japan, where I taught in a Catholic Girls School. I started going to Mass in the mornings because I needed something in the day to carry me through. Teaching was really hard and cultural adaptation was difficult. I've been involved with music all my life and they sang beautifully, and that was really the attraction! I kept going back for the music more than anything else because it gave me a spiritual lift. Obviously, I could recognize the Mass, although I didn't know exactly what was being said. The more I went, the more I was caught up in the language.

In Japanese, the whole liturgy assumed a meaning it had never had before, because I had to think about every word. And suddenly I began to realize that it was all very well to read around in other religions, but that I had to go with my own culture, because I was culturally enmeshed in it. You can't drop into a religion without dropping into the rest of the culture. I already had a really firm base in Catholicism, and I'd decided that all religions are pretty much the same anyway - I don't mean in their practises, but in a philosophical sense.

So I really started to get back into Catholicism, but in a way that combines the philosophies and ideas of lots of Asian religions. If you look back at Catholicism a few centuries ago, it's similar to what I see in Buddhism, Hinduism, Tibetan Buddhism, Shintoism, etc. Philosophers like St Thomas Aquinas and Teresa of Avila were writing about similar sorts of ideas but these are not popular anymore in the Catholic Church, so that, for example, meditation is no longer seen as part of the daily life of a Catholic person.

I'm not interested in the forms or structures of the Church. I'm a God person, I'm not a Church person. That's one of the reasons it's got to be a contemplative order, it can't be an active order.

What is the name of the order you will be joining?

The name of the order is the "Sister Adorers of the Precious Blood of Jesus". In translation from Japanese to English, it becomes a controversial thing, but in terms of the spiritual understanding of it, it has all sorts of ramifications.

For me, God is not a person, God is not a male Creator. It is the breath of life, what the Indians call "prana". If you think of breath of life as a spiritual idea, it's something you can't put your hand on; it's the difference between being physically alive or dead. But if you have to have a material idea of what God is, blood is a good one, partly because it's something you can see, but also because it includes the idea of breath of life. It's the thing that makes us alive or not in lots of ways; for example, you can die from loss of blood. It has a powerful meaning for all people. I suppose in that way, the blood of Jesus becomes something that's much more revered than the standard idea of what God is, or the meaning of blood, for most people.

It also means that Jesus gave his life, shed his blood for all people - in other words he gave his all for the good of the world.

Are you saying that it's more a symbolic representation of something that's difficult to express in material terms?

Yes. And that's why the Catholic church has bread and wine as symbolic representation of Christ's body and blood.



Most people understand God as a person. God is within and God is your soul. Everybody has a soul, everybody has God in them. There's God all around us; everything is God. And that's what the Universe means: it means Oneness. And in order to not see things as separate entities, to see them as part of the Oneness of the Universe, you have to understand that God is Oneness, and our bodies are just vehicles for the God within. And that we could all relate to each other in a loving fashion if we relate soul to soul, not in appearance, and not for the things people say or do.

That's what the whole idea of the contemplative order is; that you search for your own Oneness with God, therefore Oneness with everybody else, since God is within everyone. You search to become One again with the Universe. This accords with the interpretation of Adam and Eve that they ate of the fruit of the tree of knowledge of good and evil. The knowledge that they gained from that was knowledge of their own will and of their own separateness: their will became something that separated them from the Oneness of everything that had been created. God didn't banish them from the garden, but they realized their separateness from it all. And there began the search to become One again. And I think that that's what most spiritually-oriented people are looking for - what all people are looking for.

How long has the order been established?

In Japan, the order has been there since just after the War. There are only two convents of this order in Japan. One is near Tokyo. This particular convent is in Kyushu in the south and has been going for approximately 35 years. The Canadians came over after the war and bought up nearly a whole prefecture in Japan. Later on when they decided to open up another convent, they sold some of the land and started high up in the snow country of Kyushu, but the land was too barren so they sold that and moved down to Kagoshima prefecture, where there's a lot of forest.

This particular convent has 13 nuns - they prefer them small. St Teresa of Avila said that 13 was a perfect number for a convent because if it gets too big you can't be self-supportive without losing in meditation time and contemplation - because you end up doing work all the time, to keep the community going in food.

Is the convent self-sufficient?

They're basically self-sufficient. They still buy basics like rice, but they grow their own tea and they have lots of plum trees. They make pickled plums and plum wine which they sell. They also grow their own grapes and make their own wine for Mass, and they grow their own flowers, fruit and vegetables. They sell biscuits and cakes which are made with things that are bought such as sugar. They've got bees so they make their own honey.

What's the daily routine of the convent?

You go into the chapel in the morning for meditation and Mass, then have breakfast, then go back to the chapel, then go and work for 3 hours, then go back to chapel, then have lunch. After lunch, you have 2 hours of your own time. It's deep silence - you do things solitarily but it's your own choice. You can read sleep or write letters or go for a walk (within the bounds of the convent). Then you go back to chapel again, then an hour and a half of work, back to chapel, have dinner, go back to chapel, have a bath, and go to bed.

In chapel we sing, meditate, and pray. All our work is performed in silent meditation.

The fact that it's a contemplative convent means that you take the vow of silence - are there certain times of the day or certain situations when you can speak?

For me there will be lots of things I don't know and I'll have to ask but these are only necessary things, not conversational. Also, after dinner every day, for an hour you talk; of community things, what's happened in the world, what the priest has talked about at Mass - often he makes reference to the newspaper. You do get outside news. They read newspapers on the weekend, but they don't watch T.V. If any of us has personal problems we can go to the Mother Superior. And nuns who are in charge of guests speak, but not unnecessarily.

There is a "talking meal" once a week and on feast days where conversation is free and open, and they laugh and talk and it all comes bubbling out - it's fantastic. It's

not a total loss of voice by any means. The point is not to follow a rule blindly, but to keep your mind on God and spiritual matters.

Are you restricted to the boundaries of the convent at all times?

Almost all times. If your family visits you're often allowed out with them. Myself and another nun will probably be doing any driving outside like picking people up at the airport, doing any necessary shopping. So in some ways I won't be so restricted. But in some ways, it makes it more difficult not to be - it's a distraction.

What are you hoping to find?

What I need is the community and the discipline and that type of lifestyle, to be able to direct energy back into the world. There are theories about spiritual powerhouses - convents, monasteries etc - where instead of giving active and practical help to the world, they do it through spirit - they direct good energy into the world.

How does that idea fit with your previous activism in the feminist movement - do you see it as part of a continuum?

It continues in a different kind of way. Some of my friends said to me when they first heard I was going into a contemplative order: "How can you deny your hands to people? How can you not use them for helping others and the betterment of the world?" I said: "If I use my hands I can help maybe 10 people a day. If I use my mind, I can help billions, because it's positive energy directed into other people's works".

Given that you have been active previously, would you say that it's still important and necessary for people to go on with that sort of work?

Absolutely. And that's what happens to spiritual energy. It's taken up by people where it's needed, for example, by those who are helping others and those who need help, so they have the strength to carry on. I don't know how it's absorbed but I know that it works.

From a feminist point of view, the Church and religion is often seen as patriarchal, and oppressive to women; on the other hand a convent could be seen as an autonomous community of women and, in that way, although it's within a patriarchal structure, internally it's practising sisterhood. How does it seem to you?

In a feminist sense, it's really exciting in Japan to see women having personal power, spraying the fruit trees, doing lots of heavy work, lifting, building structures etc because generally women in Japan don't do those things. But feminism is not important from a spiritual point of view. You are always heading for the ideal of Uni-verse, a Oneness, not a duality, not male and female, so that it's not whether the outer body is male or female and what that represents that is important; it is about what's inside, what the soul is. And it's asexual.

Feminism in a sense is also part of a spiritual search - for what it means to be female, what it is in women that makes them different. But in a sense what it means is an awareness of self. Feminists try to speak of themselves in a way that is not limiting. And that seems to be the same thing that I'm talking about in terms of looking for your inner self, not limiting yourself in any way but finding it, searching for what it is, for what makes you happy. In a sense you can say that the whole social structure and hierarchy is illusory, and doesn't matter. And whether the oppressors are getting anything out of where they are, in terms of spiritual "happiness", is perhaps questionable.

How have your friends and family reacted to your decision?

My mother is unhappy about it and feels that I've rejected her. I feel very sad that it's hard for her and I hope one day that she'll come to terms with it. The first reaction for other people is, "I'll never see her again", but then they come around. My friends have given me lots of positive support because they know that it's what I want to do and I'm going to be happy.

Alex Bellis



WOMEN'S INFORMATION AND REFERRAL SERVICE

The Women's Shopfront Information Service has been renamed the Women's Information and Referral Service. The library and information bank is a great source for assignments. They have produced a new pamphlet to help women gather information prior to starting legal proceedings after a marriage breakdown. Call 758108



WOMEN'S MAGIC CARPET BALL

- Saturday October 8
- All the local women's bands plus belly dancers and other amazing acts
- proceeds towards new carpet etc for the Women's Centre
- more details next issue
- brilliant ideas and offers of help Nina or Hedda (home) 479740



WOMEN AND THEIR ART - EXHIBITION AND COCKTAIL PARTY

- November 12 in the Fireplace Room at Gorman House Exhibition opens at 10am, cocktail party from 5:30pm. Tickets \$20 concession, from GPO Box 2473 Canberra ACT 2601. Non-alcoholic cocktails as well.
- Any woman who would like to take part in the exhibition please contact Adele 883823 (w) 886404 (h).

RECLAIM THE NIGHT

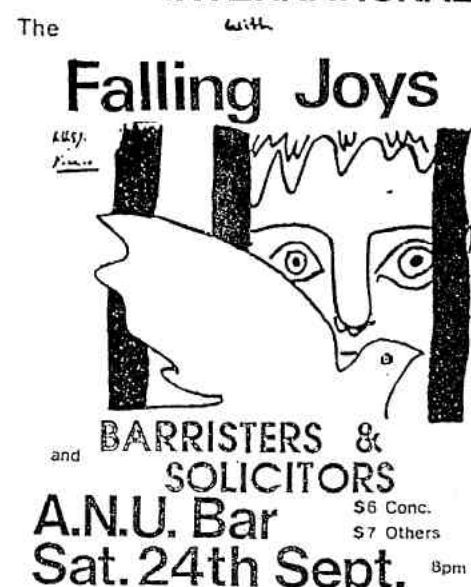


Canberra Rape Crisis is organising a Reclaim the Night March to happen on October 28th. Marches will be held in every state in Australia, and New Zealand on this date. The Reclaim the Night Collective need help with posters, leaflets, childcare and money to pay for it all. CONTACT Rape Crisis for more info - 478071. Reclaim the Night Marches are great fun and a positive way to cope with paranoia.

ANU TAI CHI SOCIETY:

Learn Tai Chi in a relaxing and friendly ambient, every Monday 6:30pm, B and G Hall Function Room. Everyone Welcome.
• Contact: Kate Buritt 489024

AMNESTY INTERNATIONAL



Natural Therapy Workshop

Introduction to:

- * accupressure massage
- * body adjustment (chiropractic)
- * body physiotherapy (pulse reading)

GUEST SPEAKERS: Dr J Hook (NSW) University) P McGowan

Date: 25/9/88 Sunday
Time: 2 - 4:30pm
Venue: B & G Hall, Function Room
Cost: Student - \$4 Public - \$7
Enquiry: Dennis 468469 (w)



SEPT. 10, SAT., 3pm

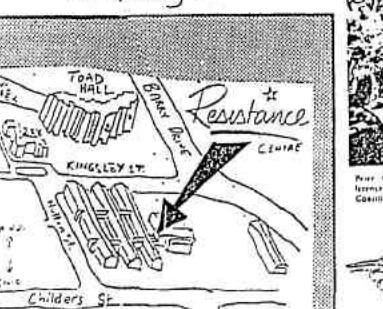


"Palestine + the uprising"
Talk and discussion on the recent events in the occupied West Bank.

SEPT. 17, SAT., 3pm

BRANCH CONFERENCE:
Includes talk on: "Liberalism, Ultra-Leftism and Mass Action: How Resistance supports mass movements."

Followed by:
BRANCH DINNER -
Wonderful food and company!



Resistance is a national socialist youth organisation where women comprise half of the membership and half of the leadership. Its history coincides with the rise of the women's movement and has been one of its most dedicated supporters.

Our early members were the back bone of the Abortion Action campaigns in the early seventies. We helped beat BHP, the Big Australian, when they refused to employ women, in the jobs of women campaign.
We were active in the nurses strike of '86 and have been active in campus women's groups across the country.



SEPT. 24, SAT., 3pm
Talk and discussion:
"Is Australia a class-based society?"

OCTOBER 1, 2, 3.
The Resistance: "To make a Revolution it Takes Revolutionaries" Camp at Gerringong. (At coast near Kiama.)

OCT. 8, SAT., 3pm
"Media Distortions", A talk and discussion on media and advertising.

OCT. 15, SAT., 3pm
Public Meeting (in Sydney ring 978217 for transport)
Talk by Peter Camejo, An American socialist - once described by Ronald Reagan as one of the ten most dangerous people in California.



Resistance promotes women to leading positions in our organisations (at one stage we had a 'matriarchy' where all but one position of the National Executive were held by women) and tries to remove the obstacles which have successfully hindered women for centuries.

In the current Resistance calendar, half the talks will be given by women, and at the Resistance Camp at a Gerringong on October 1-3, there will be a discussion on women and leadership.

Everyone is most welcome to attend.

A.N.U.

ONLY

president's report

STUDENT ELECTIONS

Sydney University - This campus which has a reputation for conservatism has recently elected an SRC with an absolute majority of Left and Labor students. Apparently the Liberal students were wiped off the face of the globe.

Macquarie - Macquarie University has elected a majority of Left students drawn from free education, women's and socialist groups.

Campus Happenings

Helen Jenkins was elected at a general meeting to be returning officer for the annual SA general elections. The interesting aspect of this was that the other nomination was Mr Slater. At the general meeting, there was a small crowd associated with Mr Lynch's and Mr Huang's ANU Independents. In true independent fashion many of this group voted for Mr Slater a sometime member of the Liberal Club. As Grahame and Tim were knocking on the door of the Liberal/BMT Boardroom after the general meeting, I had a quiet chuckle about 'independence'.

LOW COST ACCOMMODATION

The ANUSA is putting in a bid to the Department of Employment, Education and Training for funds to build some low cost accommodation units. The ANUSA is seeking cooperation from the University in matching the bid dollar for dollar. This attempt to get funds follows on the work done by the ANUSA in getting the Cottage at 16 Balmain Crescent as low cost accommodation for women students.

WOMEN'S ROOM

It seems the Union has been dragging their feet over construction of the new women's room on the bridge, despite the fact there is money in it for them. It seems that not even the sniff of dollars can egg the Union into providing a meeting space for women students.

This is all about to change. The University has given the Union an ultimatum to start construction or the University will do it anyway. Let us hope the Union remembers that students are its priority.

BURMESE STUDENTS

After years of military oppression, the Burmese people are attempting to gain control of their country. After an approach by some of the Burmese students on campus, I attended and spoke at a rally of Burmese students outside the Burmese embassy. The rally was small and drawn from the Burmese community in Sydney, Melbourne and Canberra.

WESTPAC - Making money come to terms with education

The Westpac Banking Corporation has decided to extend special low interest loans to students of the private Bond University.

This is part of a two-pronged package. There are loans to pay the \$36,000 up-front fees. The loan will be repayable over a maximum period of 15 years.

Loans of up to \$10,000 will be available to students to cover miscellaneous expenses. The current interest rate for personal loans is between 18-20%.

There are a number of comments about this that need to be addressed.

The Federal government should be totally condemned for its support of the establishment of private universities. It is quite typical of its lack of commitment to a publicly funded higher education. Don Watts the V.C. of B.U. is on the record as being quite happy to "poach money" from the public sector. At a time when the public system is being squeezed B.U. will invariably take money from the public sector. There is no justification for this.

Secondly, this is just another example of the user pays approach of the Federal government, what is the difference between Nick Griener setting up a private university and Dawkins' advocacy of it - absolutely none.

This service is not provided to any other student in Australia. Westpac's claim of being neutral and apolitical is a sham. It is putting Westpac's money where their mouth is.

GRADUATE TAX INTRODUCED

Mr Dawkins introduced the graduate tax in the August Budget on August 23rd.

The tuition tax is being introduced at a flat rate of \$1800 per year of study. This debt must be repaid when income reaches \$22,000 at 1% per annum, 2% when income reaches \$25,000 and 3% at an income level of \$35,000.

There are a number of points that need to be made about the inequitable flat tax:

- Given a projected 5.5 billion dollar budget surplus, the ANUSA condemns the federal government for their imposition of a user pays funding scheme for Higher Education (H.E. Contribution Scheme). The government stands exposed for its lack of commitment to a publicly funded free and accessible education. The government has continually claimed that it does not have the financial resources to fund the expansion of higher education. This is manifestly untrue given the present budget surplus. Mr Dawkins' imposition of the graduate tax smacks of Mr Greiner's social spending cuts into secondary education in NSW.

The proposal still relies on a user pays approach to higher education. The original proposal from the Wran Committee attempted to justify itself on the grounds that it was a redistributive mechanism, i.e. doctors could potentially earn more and should therefore pay more of an education tax. The government's new proposal reveals the shaky ground on which the original proposal was justified.

The current proposal is a flat fee/tax. The government has dropped all pretensions of the "contribution scheme" being fair or redistributive in any way. A doctor on a far higher income will effectively pay the same amount in tax as an arts student. The burden on the arts student will be proportionately far greater than on the doctor.

Under the user pays framework, industry is certainly a user and beneficiary of higher education, yet the federal government has made little attempt to make industry contribute. Again industry pays little in corporate taxation, has a scandalous record on research and development spending and continues to receive all the benefits of a public sector education, while continuing to contribute little. Which is the greatest "investment" in Australia's future, funding higher education or paying back overseas debt?

Andrew Major
SA President

S.A. ELECTIONS

ANU STUDENTS' ASSOCIATION ELECTIONS

Nominations are called for the Annual ANU Students' Association Elections:

President of the ANUSA

Treasurer of the ANUSA

The Editor(s) of *Warani*

Ten (10) General Representatives to the SRC

Four (4) Arts Faculty Rep's to the SRC

Two (2) Science Faculty Rep's to the SRC

Two (2) Economics/Commerce Faculty Rep's to the SRC

One (1) Law Faculty Rep to the SRC

One (1) Asian Studies Faculty Rep to the SRC

One (1) Part-time Representative to the SRC

Nominations close on Monday 19th
September 1988 at 12.30pm

Polling will commence Monday 3rd
October and end on Friday 7th October
1988

*Votes are counted under the Hare-Clarke System.

*All those who are members of the ANUSA at 1pm on Friday 7th October are eligible to vote.

*Nominations for all elections must be signed by two (2) members and must contain a signed acceptance by the nominee.

*Faculty reps must be nominated by members of the Faculty.

*Candidates may indicate the group or team with which they are running or that they are running as an independent. The name of the group or team or the term "independent" will then appear on the ballot paper beside their name.

Nominations to be placed in the ballot
box provided for that purpose in the SA
Office, Union Bldg.

Helen Jenkins
Returning Officer
12 September 1988

TIMES & PLACE OF POLLING

Monday 3rd October 1988
12.00-1.30pm Ursula College
2.00-4.00pm Chifley Library
5.15-6.45pm Burgmann College

Tuesday 4th October 1988
8.45-10.15am Chemistry Bldg
10.45-12.45pm HA Tank
1.00-4.30pm Union Bldg
5.15-6.45pm Bruce Hall
7.00-7.20pm Corin House

Wednesday 5th October 1988
9.45-11.15am HA Tank
11.30-2.30pm Union Bldg
2.45-4.15pm HA Tank
5.15-7.15pm Burton & Garrahan
7.30-8.00pm Lennox House

Thursday 6th October 1988
9.00-11.15am Copland Foyer
11.30-12.45pm Asian Studies
2.45-5.15pm Law School Foyer
5.45-6.45pm Toad Hall
7.15-9.15pm Chifley Library

Friday 7th October 1988
10.00-11.45pm Chifley Library
12.15-5.00pm Union Bldg

Counting commences at 5.30pm 7th
October

HONG KONG (RETURN) FROM \$960 • KUALA LUMPUR (RETURN) FROM \$789
JAKARTA (RETURN) FROM \$640 • SINGAPORE (ONE WAY) FROM \$420

DROP IN TO STUDENT TRAVEL AUSTRALIA, OPPOSITE THE UNION BUILDING IN UNION SQUARE



WO-MEN AND LANGUAGE

Historically both the English speaking societies and their languages have been dominated by men. Till the twentieth century women as a class were excluded from any prominent legal, religious or political activities. Our restricted capacity to publically speak or be published meant that we did not equally contribute to the evolution of standard English.

To keep this piece short four will illustrate only two mechanisms that lower womans standing in English. In semantic derogation words that are or become associated with females are negatively marked. For instance binary words like wizard/witch, bachelor/spinster, and master/ministers once had the same meaning and connotations. Other words like harlot and hog.....which were dual sexed in Middle English are now feminized and there is not male synonym.

In Old English males were known as 'wer' or 'carl', females as 'wif' and humans as 'mann'. The modern contraction of male specific he/man with generic they/man plus the generation of compound (tradesman, middleman) is confusing for women. Every time she encounters he/they/man she must ask herself what does the context imply? Am I included? Have I been unintentionally included? A study by Nilsen in 1977 revealed that 80% of male words can be used to include females on occasion. While a 1979 study by Mackay and Falkerson found there was a 87% comprehension error of generic 'he' by schoolchildren.

Equal rights feminists have long recognised the androcentric bias in English. Below are excerpts from from a calender prepared at Flinders University which identifies and rectifies sexist language.

1. Sexist language is language that - excluded women
- assumes all people are men
- gives unequal treatment to women and men

The importance of language, its influence upon and representation of, gender relations, is usefully explained by the following guidelines which were prepared by the Western Australian Labour Women's Organisation.

Language is a great deal more than a means of communication. It has a political significance which cannot be ignored. A male-dominated language serves the interests of a male-dominated society...Sexist language is political in that it implies that "male is normal" and "female" is a derivation of hte male. When we say that the word "man" means everyone, we are assuming that women do not exist or are lesser beings.

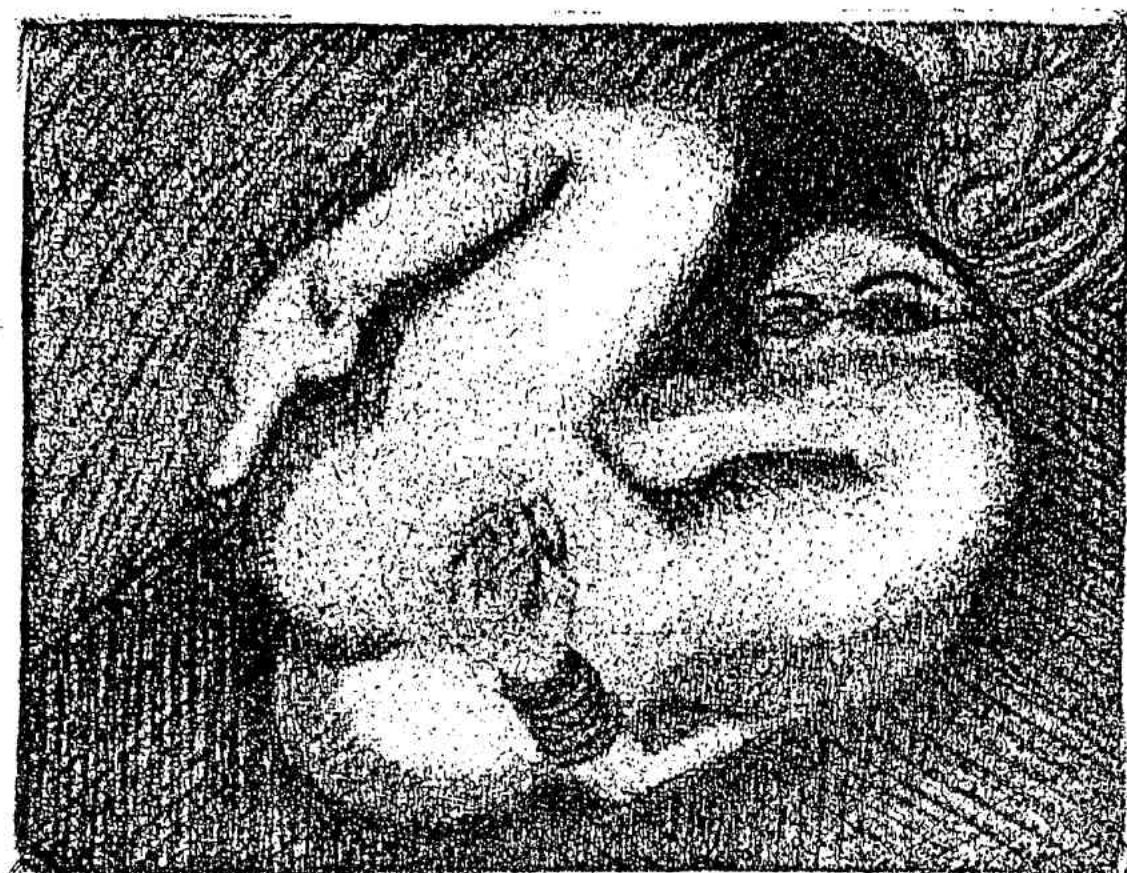
There are a number of extremely simple ways of avoiding sexist language and using non-sexist terminology.

2. Following, is a list of sexist words and their alternatives. It is not an exhaustive list. Try, then writing essays to think up your own alternatives.

Generic Man

The word man is ambiguous; it can either mean human being or male human being. As a generic term, it has led to the misrepresentation and exclusion of women. We recommend the following alternatives:

- | | |
|------------------|---------------|
| Examples | |
| (a) Man | (d) man-made |
| (b) Mankind | (e) man-hours |
| (c) man the desk | (f) manpower |



"LUCY" FIONA LAWKY '88.

Alternatives

- (a) People, humankind, men and women, women and men, person, individual human beings.
- (b) people, humankind, human beings.
- (c) staff the desk, staffing
- (d) synthetic, human produced, crafted.
- (e) hours, working hours, labour hours.
- (f) labour, staff.

For radical feminists this is not enough. The above approach does not attack the cause of women's problem - social structure and the invalidation of women's experience. Language provides the categories and framework for our ideas and emotions to be expressed. Language helps determine what we think and therefore our actions and perception of reality. The realisation that language is not a reflection of reality but of a belief system had a large impact on my understanding of society and feminism.

The short-term devices of wimmins language operates within present English and are mainly for conscious raising. Some are: hyphernating words. (his story); reclaiming words and giving them some positive meanings (crone); borrowing foreign words and roots. (istrogenic disease: epidemic of doctor made disease - Greek).3 Another is linking word (quiet/sure/struggle) that each contains a facet of a concept that is, as yet, unnamed. This is closer to the long-term goal of a wimmins language, if necessary with its own grammar, that is capable of emphasising and freely expressing women's experiences and perception of reality.

Why a wimmin's language? I think Nishi Junko conveys the need in part of her poem *Revolution*

*Since the images you demand
cling to me
I cannot form my own image
I am forced to live
by your image*

As a female I am not simply the antithesis of male. Right now I feel part of me is invisible - inside it is tangible but outside it ceases to exist.

1. Smith, P.M., *Language , the sexes and social Change* (Corgi Books, 1985) p. 37.

2. Smith *op cit* p. 50-53

3. Daly, M., *Cym/Ecology* (Beacon Press, 1978) p. 10.

LADY MOON

*Her cycle
and mine
entangled
forever chasing one another
following,
behind.*

*Lady Moon
is almost full
and I
who shed myself
within her perfect circle
am
waiting for the blood.*

*..and we have come full circle
turning
as we do/must
in the dance*

*two years
and we have come full circle
reading
the poems of August
knowing
that i knew
i always knew
the truth
the lack*

*patterns in my life
that turn and flow
-my weaving
the underside of which is
thick and sticky
with colour
with pain/and joy/and anger*

*and i can pick
the thread of you
wound tightly in among the fabric
now bright
now dark
now changed*

*for we have come full circle
and now
i know*

*enough to trust
my hand and eye
enough to see that it was wrong
and let it go
without unpicking..*

INQKD,

BLUESTOCKINGS

PROGRAM

Friday 18th: Films - *"Snakes and Ladders"*
"Silvia"
Orange Room 7.30 pm

Monday 19th: *"Cake in the Court"*
Union Court ANU 12.30 pm

Tuesday 20th: Films - *"Snakes and Ladders"*
"Silvia"
Copeland lecture Theatre 7.30 pm

Wednesday 21st: *Speaker from Warrumbungle*
G7 Haden Allen ANU 1-2 pm

"Very Black and Posh Occasion Party"
"K" offices ANU Law School 7 pm

Thursday 22nd: *"Sandwiches in the Sun"*
Women's Campus Picnic
Meet SA offices 12.30 pm

Films - *"Snakes and Ladders"*
"Silvia"
Copeland lecture Theatre 7.30 pm

Friday 23rd: *"Ladder to the Stars"*
Talent Quest
ANU Arts Centre (tentative) 7 pm

Kate Rockpool '88

